

Proceedings

The Heritage Lodge No. 730

A.F. & A.M., G.R.C.

INSTITUTED
Sept. 21, 1977

Ronald E. Groshaw, W.M.
31 Princess Margaret Bd.
Islington, Ontario,
M9A 1Z5.

Home (416) 233-9429
Bus. (416) 247-7426



CONSTITUTED
Sept. 23, 1978

J. Pos, Sec'y/Editor
10 Mayfield Avenue,
Guelph, Ontario,
N1G 2L8.

Home (519) 821-4995
Bus. (519) 824-4120

Vol. 05, No. 01 Cambridge, Ontario, Canada September, 1981

This Bulletin contains the summons for the next Regular Meeting, the General Purpose Committee Meeting, the Proceedings of the Twentieth Regular Meeting held on Wednesday, September 16, 1981, in Cambridge, and an Emergent Meeting held on Saturday, October 3, 1981 in Sudbury.

PLEASE NOTE: The opinions expressed by the Speakers, Reviewers and Participants in the Paper Presentations and Discussions presented in these Proceedings are not necessarily those of The Heritage Lodge.

* * *

SUMMONS

Dear Sirs and Brethren:

By order of the Worshipful Master, R.W.Bro. Ronald E. Groshaw, you are hereby summoned to attend the Twenty-first Regular Meeting of the Lodge to be held in the Preston-Hespeler Masonic Temple located at the North-East corner of the intersection of Highways No. 401 and No. 24 on:

WEDNESDAY EVENING, NOVEMBER 18TH, 1981, AT 7:30 P.M.

prompt for the purpose of introducing and transacting such business as may be regularly brought before the Lodge. This is also the occasion of the Installation and Investiture of the Worshipful Master and the Officers of the Lodge. The Installing Master will be R.W.Bro. James H. Hutchinson and the Master-Elect is W.Bro. George E. Zwicker. We shall be pleased to receive R.W.Bro. Earl I. Querengesser, District Deputy Grand Master of Waterloo District on his Official visit. We look forward to a large number of masons being present for these important activities.

I am also directed by the Worshipful Master that, as a favourable report has been received and a motion to the same effect regularly passed in open lodge, the names of the applicants for affiliation be placed for ballot on this summons for the Regular Meeting to be held on November 18, 1981.

The names and particulars of the 19 applicants are printed on page 6 of these Proceedings, Vol. 5, No. 1.

Sincerely and fraternally,
V.W.Bro. J. Pos, Secretary

*

*

*

GRAND LODGE OFFICERS, 1981-1982

THE MOST WORSHIPFUL THE GRAND MASTER

M.W. Bro. Howard O. Polk
892 Aaron Ave., Ottawa, K2A 3P3

THE DEPUTY GRAND MASTER

R.W. Bro. Ronald E. Groshaw
31 Princess Margaret Blvd., Islington, M9A 1Z5

THE GRAND SECRETARY

M.W. Bro. Robt. E. Davies
Drawer 217, Hamilton, L8N 3C9

DISTRICT DEPUTY GRAND MASTER, WATERLOO DISTRICT

R.W. Bro. Earl I. Querengesser
50 Forest Hill Dr., Kitchener, N2M 4G3

*

*

*

LODGE OFFICERS, 1980-1981

W.M.	R.W.Bro. Ronald E. Groshaw	Tyler	R.W.Bro. C.F. Grimwood
IPM.	R.W.Bro. Donald S. Grinton	Sec'y	V.W.Bro. Jacob Pos
S.W.	W.Bro. George E. Zwicker	A.Sec'y	R.W.Bro. E.V. Ralph
J.W.	R.W.Bro. Balfour LeGresley	Treas.	R.W.Bro. G.J. Powell
S.D.	R.W.Bro. David C. Bradley	D.C.	R.W.Bro. Keith Flynn
J.D.	R.W.Bro. C. Edwin Drew	Chap.	W.Bro. Rev.G. Rivers
I.G.	R.W.Bro. Robert S. Throop	Organist	R.W.Bro. Len R. Hertel
S.S.	W.Bro. Albert A. Barker	Historian	W.Bro. Henry G. Edgar
J.S.	R.W.Bro. Edsel C. Steen		

CHAIRMEN, LODGE COMMITTEES, 1980-1981

GENERAL PURPOSE - W.Bro. George E. Zwicker (S.W.).
MEMBERSHIP & UNATTACHED MASONS - R.W.Bro. E.V. Ralph.
REFRESHMENT & ENTERTAINMENT - W.Bro. A.A. Barker (S.S.).
RECEPTION - R.W.Bro. Keith Flynn (D.C.).
MASONIC INFORMATION - R.W.Bro. Frank J. Bruce.
MASONIC MUSEUM - V.W.Bro. Jacob Pos.
CENTRAL DATA BANK - W.Bro. Paul Engel.
LODGE LIBRARY - W.Bro. Rev. Gray W. Rivers.
LODGE PUBLICATIONS - R.W.Bro. David C. Bradley.
BY-LAWS - R.W.Bro. W.Ed. Wilson.

NOTE - Where the Lodge Office appears in brackets after the Chairman's name, this is an automatic appointment as defined in the Lodge By-Laws. The duties of all Lodge Committees are defined in Article VIII, Sect. 1 to 11.

PROCEEDINGS

TWENTIETH REGULAR MEETING

The Twentieth Regular Meeting of The Heritage Lodge No. 730, G.R.C., was held in the Preston-Hespeler Masonic Temple Cambridge, Wednesday, September 16, 1981 with 11 Officers, 38 Other Members and 4 Visitors for a total of 53 Masons as per Lodge Register.

OPEN THE LODGE

The Lodge was opened in the First Degree at 7:33 p.m. by the Worshipful Master, R.W.Bro. Ronald E. Groshaw who welcomed the Brethren and expressed his pleasure at the number of masons present. He also announced that he would not be able to attend the Installation Ceremony in November but was grateful to the Lodge for the many kindnesses extended to him during the past year and he requested that the incoming officers give the same fine support to his successor. The Worshipful Master also introduced the Scrutineers for our election in the persons of V.W.Bro. Charles Tugwell, G.S.; W.Bro. Ted Bolton, W.M. Ayr Lodge No. 172 and W.Bro. Jim Riddell, W.M. Preston Lodge No. 297.

At this time 6 Visitors were admitted in due form and given grand honors in accordance with the highest rank.

AT THE ALTAR

The Worshipful Master called on W.Bro. Rev. Gray Rivers to attend the Altar who in turn requested the Worshipful Master to meet him on the level at the altar. Bro. Rivers reminded the Brethren that our first Immediate Past Master, R.W.Bro. N.R. Richards was elected the Deputy Grand Master and subsequently elevated to the exalted position of Grand Master and now R.W.Bro. Ronald Groshaw who has filled the Chair of King Solomon and who will, by right, become the fifth I.P.M. of The Heritage Lodge is now the Deputy Grand Master of the Grand Lodge of Canada in the Province of Ontario. Grand Honors were then extended to Brother Groshaw by the enthusiastic masons. The Chaplain then read a verse from the Holy Bible and concluded with a prayer.

VISITORS

The Director of Ceremonies was admitted, accompanied by R.W.Bro. Norman Camp, G.S.W.; R.W.Bro. Ed Carson, P.D.D.G.M., London East District; R.W.Bro. Gary Powell, P.D.D.G.M., Wellington District; R.W.Bro. Robert Jackson, P.G.J.W.; Bro. Morley Hagmet and Bro. Gordon Sanders. After receiving grand honors the visitors were personally welcomed by the Worshipful Master who singled out Brother Sanders and announced that Bro. Sanders who had provided 48 years of continuous service in visiting the sick and had been awarded the William Mercer Wilson Medal which was acknowledged by the hearty applause of the Brethren. Bro. Sanders had also received an equivalent Jewel in the Royal Arch Chapter.

CONFIRMING MINUTES

It was regularly moved by W.Bro. Wm. Boratynec and seconded by R.W.Bro. James Hutchinson, that the minutes of the Nineteenth Regular Meeting of the Lodge held in the Preston-Hespeler Masonic Temple, on Wednesday evening, May 20, 1981, as printed in the Lodge Proceedings Vol. 04, No. 04 and circulated to the membership, be accepted as if read. (See correspondence for corrections to the minutes from M.W. Bro. Wm. Bailey and W.Bro. Glen Jones). Motion Carried.

CORRESPONDENCE

Nine letters were received as follows:

1. From W.Bro. Neil Drury, member of The Heritage Lodge, dated June 4, 1981, advising the Lodge of a conflict of our proposed visit to Sudbury on September 19, 1981, with a planned annual fraternal visit to William Farr Lodge in Girard, Ohio.
2. From M.W.Bro. R.E. Davies, Grand Secretary, dated June 18, 1981, granting a Special Dispensation for the proposed Regular Meeting on September 19, 1981, in the Masonic Temple, Sudbury, Ontario.
3. From W.Bro. C.R. Cosh, Secretary, Preston-New Hope Masonic Holding Corporation, dated July 10, 1981, informing the Lodge that the rent for our Regular Meetings for the 1981-82 season, ending May 31st, 1982, will be \$320.00.
4. From Bro. C.N. Batham, Secretary of the Quatuor Coronati Correspondence Circle Limited, London, England, dated June, 1981, giving a complete explanation of the reasons for delay in sending out the Lodge Transactions and also the reasons for an increase in Subscription Rates and Fees which, as of November 1, 1981, are as follows:

	Initial Payment	Renewal
Standard AQC (Soft Cover)	£ 10.00	£ 6.00
Bound AQC (Hard Cover) & Complimentary soft cover	£ 11.00	£ 7.00
Bound AQC and Bound AQC as Complimentary	£ 12.00	£ 7.00

5. From M.W.Bro. R.E. Davies, Grand Secretary, dated August, 1981, reminding the Brethren of the new Regulations concerning belts on aprons - "This new Regulation is NOT optional! Neither is there any provision for a knotted cord and tassels attached at one side in addition to the required belt. While the new Regulation is not retro-active the belt is mandatory on new Aprons as clearly set forth in the revised Constitution effective January 1, 1980. This applies to Grand Lodge Aprons as well as those for Master Masons, Officers and Past Masters within the Jurisdiction of the Grand Lodge of Canada in the Province of Ontario."

Also included with the above letter were the following:

- i. New list of Recognized Grand Lodges
 - ii. List of Grand Lodge Officers 1981-82
 - iii. List of new amendments to the Constitution that were approved at the last G.L. Communication.
 - iv. A life member certificate for Brother Percy Rupert Harrison.
6. From R.W.Bro. William R. Pellow, Chairman of the Grand Lodge Committee on Masonic Education and a Member of The Heritage Lodge, dated August 20, 1981. Brother Pellow has outlined a change in the Organizational Structure of the Grand Lodge Committee on Masonic Education. The Jurisdiction has been divided into six geographic regions, each comprising about seven Masonic Districts with a Regional Director as the Liaison Officer. The Regional Directors are as follows:
- | | |
|-------------------------------|-----------------------|
| 1. North - West | R.W.Bro. J.D. Jackson |
| - East | R.W.Bro. G.Y. Masters |
| 2. Mid Ontario - Central West | V.W.Bro. E. Gutpell |
| 3. Hamilton - Brantford | W.Bro. H.F. Whitmore |
| 4. Toronto | R.W.Bro. P.A. Curry |
| 5. London - Windsor | R.W.Bro. E.C. Steen |
| 6. Ontario East - East | R.W.Bro. D. Hall |
- The Heritage Lodge No. 730, Waterloo District, falls in the Central West Region with V.W.Bro. Elmer Gutpell as Regional Director.
- A Speakers Program is in operation, and Workshops and Training Programs are being organized for the next two years.
7. From W.Bro. Peter C. Diebel, Waterloo District Secretary, dated September 1, 1981, enclosing copies of the 1981-82 D.D.G.M.'s trestle and two notices from Grand Lodge.
- i. Material compiled by R.W.Bro. Frank Bruce, Chairman of the Library Committee for the Worshipful Masters and Lodge Library Chairman.
 - ii. From V.W.Bro. Ernest J. Brown, Program Director 'The Study Group' announcing the acceptance of registrations for the "Certified Course of Masonic Study". Make cheques, in the amount of \$25.00, payable to THE STUDY GROUP, 43 Cedar Street, Guelph, Ontario N1G 1C2.
8. From M.W.Bro. William K. Bailey, Charter Member of The Heritage Lodge, dated September 1, 1981, drawing our attention to an error in lodge practice in that Sections 317, 318 and 323 seem not to have been adhered to in that there is not any more a motion to receive the application and also, even though The Heritage Lodge has permission to "shortcut" the procedure for processing an application, mention should be made that since favourable reports have been received on the applicants, the Master directs that they be placed for ballot on the next summons; or a motion would be in order.

9. From Bro. Glenson T. Jones, Charter Member of The Heritage Lodge, requesting a correction to the minutes of the 18th Regular Meeting (Proceedings Vol. 4, No. 4). See CORRECTION TO PROCEEDINGS, page 38.

MOTION RE: CORRESPONDENCE

It was regularly moved by W.Bro. R.F. Jones, seconded by R.W.Bro. A. Watson, that the correspondence be received and processed in accordance with lodge practice.

PASSING ACCOUNTS

The following accounts, totalling \$1,270.10 and covering the period since the last Regular Meeting to August 29, 1981 were paid:

Grand Lodge Semi-Annual Returns for January 1st-June 30, 1980, and to Commute one Life Membership,	\$ 420.00 25.00
Guelph Printing Service: 525 copies May Proceedings, 1500 Lodge Dues Cards	390.21 87.39
Mrs. Karen Perry, typing May Proceedings	27.50
Preston-Hespeler Masonic Holding Corporation (Rent)	<u>320.00</u>
TOTAL	<u>\$1,270.10</u>

Also, permission to pay the following accounts, totalling \$161.90 and covering the period to September 16, 1981:

Secretary's Account:		
Postage	\$21.33	
Post Office Contract	<u>29.15</u>	\$ 50.48
Grand Lodge for commuting Life Memberships on behalf of:		
R.W.Bro. Charles A. Sankey	25.00	
R.W.Bro. Balfour LeGresley	25.00	
W.Bro. H.F. Steele	25.00	
Bro. Hilary Mavin	<u>25.00</u>	100.00
W.Bro. A. Barker, Sept. refreshments		<u>11.42</u>
TOTAL		<u>\$ 161.90</u>

RECEIVING PETITIONS

Applications for membership by affiliation were received from the following:

1. AUCKLAND, John William, P.D.D.G.M.; 33 Queen St., Norwood, Ontario; Age 56; Secondary School Principal; member of Norwood Lodge No. 223, G.R.C.; recommended by W.Bro. George Zwicker and W.Bro. Gray Rivers.

2. FINNIE, Arthur Boyd, P.D.D.G.M.; 53 Molson St., Port Hope, Ontario; Age 71; Retired; member of Hope Lodge No. 114, G.R.C.; recommended by R.W.Bro. James H. Hutchinson and R.W.Bro. Wilbur Dickinson.
3. FORDHAM, Frank R., P.D.D.G.M.; 28 Cloverhill Rd., Hamilton, Ontario; Age 57; Retired; member of Wardrope Lodge No. 555, G.R.C.; recommended by R.W.Bro. Balfour LeGresley and W.Bro. Joseph White.
4. MCKNIGHT, Cecil, P.D.D.G.M.; 300 Steele St., Apt. 308, Port Colborne, Ontario; Age 66; Retired; member of Macnab Lodge No. 169, G.R.C.; recommended by V.W.Bro. Jack Pos and R.W.Bro. James H. Hutchinson.
5. NAPIER, James Murray, P.D.D.G.M.; 1795 Gladstone Ave., Windsor, Ontario; Age 42; Metal Model Maker; member of Windsor Lodge No. 403, G.R.C.; recommended by W.Bro. James N. Hayes and V.W.Bro. L. Ferguson
6. SCHAEFER, Walter Emil, P.D.D.G.M.; 2177 Long Lake Road, Sudbury, Ontario; Age 52; Printer; member of Nipissing Lodge No. 420, G.R.C.; recommended by R.W.Bro. Balfour LeGresley and W.Bro. Joseph White.
7. WALLACE, Robert Harold, R.W.Bro.; 24 Aldershot Ave., Brockville, Ontario; Age 67; Retired; member of Sussex Lodge No. 5, G.R.C.; recommended by V.W.Bro. Donald J. Woodside and W.Bro. D.R. Moore.
8. MASTERS, George Yates, R.W.Bro.; 927 Fourth Line West, Sault St. Marie, Ontario; Age 56; Businessman; member of Algoma Lodge No. 469, G.R.C.; recommended by V.W.Bro. G.A. Marr and R.W.Bro. C. John Woodburn.
9. MARSH, William Russell, G.S.; 15 Meredith St., Cobourg, Ontario; Age 62; Retired Supervisor; member of St. John's Lodge No. 17, G.R.C.; recommended by R.W.Bro. W.H. Broomfield and R.W.Bro. Wilbur Dickinson.
10. SMITH, Robert Allan, P.G.S.; 14 Coverdale St., Cobourg, Ontario; Age 61; Retired; member of St. John's Lodge No. 17, G.R.C.; recommended by W.Bro. W.J. Greenhough and R.W.Bro. Wilbur Dickinson.
11. WORTHINGTON, Peter, V.W.Bro.; 35 Abigail Ave., Brantford, Ontario; Age 73; Retired; member of Ozias Lodge No. 508, G.R.C.; recommended by V.W.Bro. Randall Langs and Bro. Wm. A. Martin.
12. BURTON, Edgar Gordon, P.M.; Greenbrook Farm, R.R. #2, King, Ontario; Age 46; Farmer; member of Harcourt Lodge No. 581, G.R.C.; recommended by R.W.Bro. Ronald E. Groshaw and V.W.Bro. Ernest J. Brown.
13. COLLINS, Samuel John, W.M.; P.O. Box 43, Kenmore, Ontario, Age 37; Sign Painter Improver M.I.C.; member of Russell Lodge No. 479, G.R.C.; recommended by R.W.Bro. John Pell and R.W.Bro. Ronald E. Groshaw.

14. JEWEL, Reginald E., W.M.; 58 Bayview Cresc., Cobourg, Ontario; Age 39; Salesman; member of St. John's Lodge No. 17, G.R.C.; recommended by R.W.Bro. Wilbur Dickinson and W.Bro. W.T. Greenhough
15. MARSHALL, Ivan Robert, P.M.; 133 Lancaster St. W., Kitchener, Ontario; Age 60; Retired Shipper; member of Waterloo Lodge No. 539, G.R.C.; recommended by W.Bro. R. Forest Jones and R.W.Bro. Bert A. Mennie.
16. ROBSON, Robert John, P.M.; 679 River Rd. S., Peterborough, Ontario; Age 52; Supervisor; member of Corinthian Lodge No. 101, G.R.C.; recommended by W.Bro. George E. Zwicker and R.W.Bro. James H. Hutchinson.
17. ROUNTREE, Brian, P.M.; P.O. Box 84, Thompson, Manitoba; Age 33; Teacher; member of Dominion Lodge No. 598, G.R.C.; recommended by W.Bro. James N. Hayes and W.Bro. T. Crowley.
18. SHEPARD, Eugene A., M.M.; 5 Bloomgrove Ave., Port Hope, Ontario; Age 22; Chemical Operator; member of Ontario Lodge No. 26, G.R.C.; recommended by R.W.Bro. Wilbur Dickinson and W.Bro. George Zwicker.
19. TODD, Bruce Harvie, M.M.; 739 Laidlaw Cresc., Kingston, Ontario; Age 41; Traffic Planning Analyst; member of Queens Lodge No. 578, G.R.C.; recommended by R.W.Bro. D.R. Hall and W.Bro. Allan Cohoe.

ELECTION

At this time the Worshipful Master called on the Scrutin-
eers to attend their place in the Lodge to report on the
results of the Election.

It was regularly moved by W.Bro. Rev. Gray Rivers,
seconded by V.W.Bro. Randall Langs that a collective ballot
be distributed for the elective offices of the Lodge. Motion
carried.

The Worshipful Master then requested that all The Heritage
Lodge Brethren to stand for the official count for the Scrutin-
eers and to receive the election ballots.

While the ballots were being counted, the Worshipful
Master asked for nominations for the Board of Installed
Masters and Lodge auditors.

R.W.Bro. James Hutchinson nominated: R.W.Bro. Robert
Throop, R.W.Bro. Harland Seens and R.W.Bro. Robert Larmer for
the Board of Installed Masters.

The nominations were closed on a motion by W.Bro. Wm.
Boratynec and seconded by W.Bro. Rev. Gray Rivers.

R.W.Bro. A. Watson nominated W.Bro. Ken Bartlett and W.
Bro. Norman Taylor for Auditors for The Heritage Lodge.

Nominations were closed on a motion by R.W.Bro. Robert
Throop and seconded by W.Bro. Forest Jones.

The Worshipful Master then declared the nominated Brethren duly elected to their respective positions.

REPORT OF THE SCRUTINEERS

At this time the Worshipful Master called on the Scrutineers for the results of the election who presented their report and the Worshipful Master then declared:

W.Bro. George E. Zwicker, Worshipful Master Elect
R.W.Bro. Balfour LeGresley, Senior Warden Elect
R.W.Bro. David C. Bradley, Junior Warden Elect
V.W.Bro. Jacob Pos, Secretary Elect
R.W.Bro. Gary Powell, Treasurer Elect

It was regularly moved by R.W.Bro. James Hutchinson, seconded by R.W.Bro. Robert Jackson, that a hearty vote of thanks be extended to V.W.Bro. Charles Tugwell, W.Bro. Ted Bolton and W.Bro. Jim Riddell who counted the ballots in the capacity as scrutineers. The motion was carried by the applause of the Brethren.

R.W.Bro. Ed Ralph was invited to make a presentation. Bro. Ralph speaking on behalf of Mrs. A. Whitly presented an assortment (11) of Convention buttons, jewels, and medals including a ribbon-medal of the Centenary of Freemasonry in Canada dated Dec. 27, 1892, at Toronto, plus two Chapter Pennys of the Royal Arch, G.R.C. These were turned over to the Lodge Secretary for safe keeping with instructions to write a letter of thanks to Mrs. Whitly.

CALLING OFF THE LODGE

At 8:20 p.m., the Lodge was called from labour to refreshment for the purpose of attending a meeting of the Committee on General Purposes. Lodge was reconvened at 9:40 p.m.

MOTIONS

1. Re: Notice of motion as printed in Lodge Proceedings Vol. 4, No. 4, pg. 20.

It was regularly moved by R.W.Bro. Ed Wilson, seconded by R.W.Bro. Ed Drew that the By-laws of The Heritage Lodge No. 730, G.R.C., be amended as follows:

ARTICLE IX - MEMBERSHIP

- A. Change the first sentence of Paragraph 1 to read - "Every applicant for full membership in ...".
- B. Add the following sub-paragraph to Paragraph 1 - "Every Master Mason in good standing in the Jurisdiction of this Grand Lodge or Those Grand Lodges with which we are in amity, regardless of his place of residence, may become a Correspondence Subscriber on proof of his good standing and on payment of an annual sum equal to the annual dues of the Lodge. Such payment shall entitle the Subscriber to receive all regular publications of the Lodge for the current year and to visit the Lodge at any of its regular

meetings, but shall not entitle him to become an Officer or to vote on any questions brought before the Lodge."

Following a brief discussion which clarified the question of an annual subscription fee and advertising the Lodge publications in the Free Mason and the Masonic Service Bulletin, the Motion was passed.

2. Re: Binding the Lodge Proceedings

V.W.Bro. Jack Pos, after announcing that he had already received 27 requests for the proposed "Fifty Bound Copies of the Complete Set of Accumulated Lodge Proceedings", commencing with the Founder's Meeting, May 18, 1977, to May, 1982. (See Lodge Proceedings Vol. 4, No. 4, pg. 21), moved and duly seconded by R.W.Bro. Gary Powell, that the Lodge arrange to have the 50 sets of accumulated Lodge Proceedings suitably bound in hard covers and gold embossed lettering used for the book title.

Before the motion was put to the vote, a request was made that those members of The Heritage Lodge who had saved all their personal copies of the Lodge Proceedings may be permitted to have them bound in similar fashion at their own expense and that the work be done at the same time. The Secretary agreed to accept such material at the proper time and would process the work at the same time charging each member accordingly. The cost to include only the cost of binding and handling. The original motion was then passed.

3. Re: Publishing Lodge By-Laws

It was regularly moved by R.W.Bro. Ed Drew, seconded by W.Bro. D.R. Moore, that following proper scrutiny by the By-Laws Committee, approval by Grand Lodge and the Treasurer's assurance that sufficient funds are available, the Lodge proceed with the publishing of the Lodge By-Laws in a separate Booklet. Motion carried.

BALLOTING

The Worshipful Master, R.W.Bro. Ronald Groshaw, announced that the Lodge would now ballot on the ten applicants whose applications for affiliation were read in open lodge and whose names were published in the Summons for this meeting (Lodge Proceedings Vol. 4, No. 4, pg. 6 and pg. 19).

It was regularly moved by W.Bro. Rev. Gray Rivers, seconded by V.W.Bro. Randall Langs, that a collective ballot be taken on the applicants for affiliation. Carried.

Following a favourable ballot, the Worshipful Master declared the following Brethren eligible for membership in The Heritage Lodge No. 730, G.R.C. by affiliation and requested that each new member affix his signature to the Lodge Register at their earliest opportunity in token of submission to the Lodge By-Laws:

R.W.Bros.: Alister B. Littlejohn and Robert George Loftus;
V.W.Bro. Frederick Stephen Foote; W.Bros.: William Russell

Carman Bradford, William Dorman Cooke, Ellis Lee Corman, Nabell Hanafi, G. Richard Marshall, Albert Baxter Bennett Sewell and Bro. Gordon Kitchener Bone.

APPRECIATION

At this time W.Bro. George Zwicker expressed his thanks and appreciation to the Lodge for electing him to serve as their Worshipful Master for the next year. He was proud and honored and promised to fulfill his responsibilities to the best of his abilities, but he would need the support of all the members of the Lodge.

R.W.Bro. Balfour LeGresley (who had just completed his term as Senior Grand Warden) also thanked the Lodge for their confidence and humorously assured the Lodge that he had considerable experience in his new office as Senior Warden.

ANNOUNCEMENTS

From the Secretary's Desk:

1. A reminder that the Lodge dues are now \$15.00 effective from the First of September, 1981. Some Brethren are still contributing only \$10.00.
2. Copies of the Waterloo District Trestle are available from the Secretary.
3. An invitation was extended to all Masons to attend the Organizational Meeting for the Fourth Regional Masonic Workshop. The meeting will be held in the Preston-Hespeler Masonic Temple, September 18th, 1981, at 7:30 p.m.
4. In response to an appeal in the last Lodge Proceedings, Vol. 4, No. 4, pg. 21, for someone to assume the duties relating to the service provided to members of the Correspondence Circle, Quatuor Coronati Lodge No. 2076, London, England, Brother Brian D. Stapley, a member of The Heritage Lodge, has volunteered to help out. Therefore, all correspondence relating to Quatuor Coronati Lodge No. 2076, and this includes all Correspondence Circle Members in Ontario West and Ontario South, is to be directed to:

Brian D. Stapley,
102 Harrisway,
Thornhill, Ontario L5T 3A0.

CLOSE THE LODGE

After receiving travelling instructions from R.W.Bro. Ronald Groshaw for the Emergent Meeting to be held in Sudbury, the Lodge was closed in harmony at 10:37 p.m.

J. Pos,
Secretary/Editor.

PROCEEDINGS

EMERGENT MEETING

An Emergent Meeting of The Heritage Lodge No. 730, G.R.C., was held in the Sudbury Masonic Temple, 845 Regent Street, South, Sudbury, Ontario, Saturday Afternoon, October 3, 1981, with 4 Officers, 13 Other Members and 42 Visitors for a total of 59 as per Lodge Register.

OPEN THE LODGE

In addition to the regular officers present namely: W.M., J.D., I.G. and Sec'y, the following were called upon to fill the vacant chairs; I.P.M. - W.Bro. H.J. Armstrong, J.W. - V. W.Bro. Fred S. Foote, S.D. - W.Bro. Ken Bartlett, J.D. - W.Bro. John M. Boersma, S.S. - V.W.Bro. Charles Tugwell, Chaplain - R.W.Bro. Clare Parsons.

The Lodge was opened in the First Degree at 2:07 p.m. by the Worshipful Master R.W.Bro. Ronald E. Groshaw, who welcomed the Brethren on this very special occasion to hear a paper prepared by a former member of the Sudbury-Manitoulin District. He also extended the apologies from R.W.Bro. Balfour LeGresley who called on behalf of himself and W.Bros. George Zwicker and Alan Hogg, who were unable to take off from the airport in Toronto in their private aircraft because of instrument difficulties. Nevertheless, the Worshipful Master was pleased to see such a good attendance from the local Brethren on such a bright day resplendent in the beautiful fall colours, and he hoped that everyone would enjoy the program and the fellowship.

PAPER PRESENTATION

The Worshipful Master then called on R.W.Bro. W.J.C. Noble, Sec't.-Treas. Sudbury-Manitoulin District Masters and Wardens Association, who introduced W.Bro. Donald W. Bain, P.M. of North Bay Lodge No. 617, and a member of The Heritage Lodge No. 730 to read the paper titled "Women in Freemasonry" prepared by R.W.Bro. J. Lawrence Runnalls.

WOMEN IN FREEMASONRY

by

J. LAWRENCE RUNNALLS, P.G.S.W.

Soon after the formation of the first Masonic Grand Lodge in 1717, Dr. James Anderson was commissioned to prepare the first Book of Constitution. This was completed in 1723 but was revised again in 1735. To carry out this assignment, he studied the ancient charges and old manuscripts and paid special attention to what we have known as the ancient landmarks. The main features of Anderson's constitutions have been carried forward in our modern Grand Lodge constitutions. Our recently-revised book has this to say on the subject of women:

"The Charges of a Freemason III (of lodges) (Page 15)
The persons made Masons and admitted members of a lodge must be good and true men, free born, and of a mature and discreet age, and sound judgement, no bondsmen, no women, no immoral or scandalous men but of good report."

This restriction concerning women joining the Order harks back through centuries of custom. Women in those days did not have a place equivalent to present-day custom. One wonders if Anderson were compiling a constitution today he would change matters. Present-day women-libbers would have had a field day with him and human rights commissions would have had appeals made to them.

Despite these regulations there have been numerous instances of women breaking these barriers. Many perported instances lack confirmation and may be considered gossip only. However, there are about four well-authenticated cases on which we will comment.

Elizabeth St. Leger (Mrs. Aldworth)

This is the most noted case on record and took place before the formation of the first Grand Lodge. Elizabeth St. Leger's father, Viscount Doneraile of County Cork, Ireland, was a freemason as were several of his sons. Lodge sessions were held in a room in his mansion.

Elizabeth, it seems, had fallen asleep in an adjoining room at a time the lodge was in session and when she realized what was happening she removed a piece of the adjoining wall and observed what was transpiring. When she attempted to retreat, she was discovered and brought before the members of the lodge. After due consideration she was obligated as a brother Mason. She lived to age 80 and throughout that time proved to be an exemplary member of the Craft. Her apron and jewels have been preserved. Most Masonic historians devote a great deal of space to her exploits.

Mrs. Havard

The Palladian Lodge, No. 120, at Hereford, England, has preserved a tradition that in 1770 a Mrs. Havard, the wife of an officer of the lodge, was made an honorary member and initiated in the first degree. The honorary part is not improbable but the initiation is in doubt. Unfortunately, the minute book of this period is missing so it cannot be verified.

Catherine Sweet

This is an American case, having taken place at Bowling Green, Virginia. The story is of a 17 year girl, Catherine Sweet. The school which she attended in the 1840's had a number of rooms, the top floor being furnished for use as a church. When the church was abandoned, the Masonic lodge took it over. Catherine discovered an excellent hiding place in the unused pulpit. There she secreted herself and learned the secrets of the lodge. Many times she hid herself but was eventually discovered. By the timely intervention of her brothers and uncle, she was spared death at the hands of the

frontiersmen. So she was put through the regular ceremony of initiation with its accompanying penalties. The day she took the obligation was the first and last time she was regularly inside the lodge while it was at work. However, she kept herself posted up until a short time before her death, but she never attempted to make another visit.

Countess Hadik Barkoozy

The Countess Hadik Barkoozy was born in Hungary in 1833 and was her father's sole heiress. Being the last of her family, the Hungarian courts allowed her to take the place of a son. Her friends in Freemasonry were equally willing, it would seem, to concede to her the privileges of a man in the Craft, for in 1875, she was initiated in a lodge under the Grand Orient of Hungary. For this act the Grand Orient of Hungary took severe steps against the lodge and expelled the chief officers and declared the initiation null and void. It is said that the countess, who was a well-educated woman, took great interest in Freemasonry and mastered the rituals of almost all of the degrees and was well acquainted with many prominent Masons through whom she eventually succeeded in being admitted to the lodges.

There are numerous other cases about which there is little verification. Among these are Mrs. Beaton of Norwich, England, in 1758, Mrs. Bell of Newgate, England, in 1769, Isobell Scoon of Melrose, Scotland, in 1769, a lady in Wanganui New Zealand, in 1864, and Mrs. Barrington, of Reading, England in 1774. The history of these cases is set out in a study in A.Q.C. Vol. 33 of 1920 by Gordon Hills of Berkshire, England.

Adoptive Masonry

Adoptive or co-Masonry are bodies based on Masonic principles and comprising both men and women. The origin is placed generally in the 17th century which was before the founding of the first Grand Lodge. The movement centred chiefly in France and Germany. Tradition has it that the widow of Charles I of England was proclaimed "the protectress of the children of the widow". Freemasons in those days were often spoken of as children of the widow. She is said to have formed the first society of adoptive or co-Freemasonry.

In Russia in 1712, Catherine the Czarina obtained from Peter the Great permission to form The Order of St. Catherine, an order of knighthood for women, only, of which she was named Grand Mistress. This was a quasi-Masonic body.

In the eighteenth century there were four Grand Mistresses of the Order of St. John of Jerusalem which was an emanation of early Masonry. They were the Princess of Rochelle in Italy, the Countess of Maille and the Princess Latour of France and the Duchess of Wissenbourg of Germany.

The date of the establishment of adoptive Masonry in France was placed at 1775 when the French ladies not wishing to remain indifferent to the good done by Freemasons, wished to form lodges of adoption so as more efficaciously to exercise charity and goodness. At first the Grand Orient of France did not sympathize with the formation of these lodges of

adoption and for some time withheld its sanction but it eventually consented to take the oversight on the express condition that each assembly should be presided over by a Worshipful Master of a regular Masonic lodge. Immediately several ladies of distinction became active members and propagators, among the number being the Duchess of Chartres, the Duchess of Bourbon, the Princess of Lambelle, the Countess of Choiseul-Gouffier and the Marchioness of Coutebonne. The Duchess of Chartres was the wife of the Grand Master of the Grand Orient.

The adoptive rite consisted of four degrees, Apprentice, Companion, Mistress and Perfect Mistress. The first degree was purely symbolical and introductory, intended rather to improve the mind than to convey any definite idea of the institution. The second degree depicted the scene of the temptation in Eden and the companion was reminded of the penalty by the fall of Adam and Eve. The third degree alluded to the Tower of Babel and the confusion of tongues as a symbol of a badly-regulated lodge while Jacob's ladder was introduced as a moral lesson of order and harmony. The fourth degree, that of Perfect Mistress, represented Moses and Aaron and referred to the passage of the Red Sea by the Israelites and was said to symbolize the passage of men from the world of change and discord to a land of pure rest and peace.

I give this rather full description to indicate that it was formed on parallel lines to regular Masonry with a ritual with Biblical setting and with similar moral lessons.

Adoptive Masonry was used by the Emperor Napoleon, a Mason, as a means of consolidating his powers and it rose again in favour on the re-establishment of the Empire in France. In 1805, the unfortunate Empress Josephine was installed Grand Mistress of the Loge Imperiale D'Adoption des Francs Chevaliers at Strasbourg. This was at the time of the peak of the Order.

Adoptive Masonry still has a remnant in France even to this day but it has few followers.

The movement of adoptive Masonry was regarded with contempt by the regular lodges of the United Kingdom and English speaking lands overseas. However, in the United States another quite similar organization showed itself, the Order of the Eastern Star.

The Order of the Eastern Star

The Order of the Eastern Star is believed to have taken its rise in the United States in 1778 but was of little importance until 1850 when it was revived and refined by Rob. Morris (1818-1888). Morris was a Masonic author, poet and lecturer who became Grand Master of the Grand Lodge of Kentucky in 1858. He was a member of almost all other Masonic bodies besides the blue lodge. He was considered to be the poet-laureate of Freemasonry and spent much of his time on the lecture circuit. He believed that women had a place in Freemasonry and he fashioned the Order so that women would lead but men would also have a place. Each unit was called a constellation and the Supreme Constellation had jurisdiction

over the subordinate groups. These terms were later changed to chapters and grand chapters. The movement spread until today there are Grand Chapters in all states of the U.S.A. and in every Canadian province and in Scotland.

Members of the Order must be in blood relation to Masons in good standing or be active Masons. This principle has brought the Order into conflict with several Grand Lodges including our own.

Five main principles are inculcated in their degree work. They are fidelity of vocation of right and duty, obedience to the demands of honour and justice in all conditions of life, fidelity to kindred and friends, trustful faith in the hour of trial and heroic endurance of the wrongs of persecution when demanded in the defence of truth.

The badge is a five pointed star and is represented by five Biblical characters, Adah, Ruth, Esther, Martha and Electa. The presiding officer is called a Matron and is joined by a male member called a Patron.

Since a prerequisite for membership is blood relationship or active membership, this has brought difficulties with several Grand Lodges. On June 1, 1921, John S. Sill, Grand Master of Pennysylvania, directed as follows, "I direct and order that henceforth it shall be unlawful for any Freemason under this jurisdiction to become a member of any organization herein referred to". Among the organizations listed are the Order of the Eastern Star, the White Shrine of Jerusalem and the Amaranthes. He took this action because Freemasonry was a prerequisite of membership in the Order for male members and blood relationship for ladies.

In 1922, W.N. Ponton, Grand Master of our Grand Lodge, ruled as follows: "As regards any organization, lodge, or society unaffiliated with, or not now recognized by Masonry in our jurisdiction, it shall be and is hereby declared to be improper and unlawful for any Freemason under the jurisdiction of this Grand Lodge to become a member of such organization, lodge, or society, if membership in the Craft is in any way a prerequisite of membership, unless such organization has received and continues to possess the express recognition and approval of this Grand Lodge".

In 1945, T.C. Wardley, Grand Master of the Grand Lodge of Canada in the Province of Ontario, repeated the ruling and at the same time listed the several Masonic organizations to which the ruling did not apply, and to which formal recognition had been given. Despite these rulings, and there may have been others, the Order of the Eastern Star has thrived. The amicable relations held with our Grand Lodge is borne out in the revision of the Grand Lodge Constitution in which we read, in section 150(A), "Any Masonic Temple Corporation or other Masonic body having the management or control of a Craft lodge room may permit the use thereof for meetings and ceremonies to,

(V) The Grand Chapter of Ontario, Order of the Eastern Star and the Chapters".

This section would seem to nullify the rulings of 1922 and 1945.

The White Star of Jerusalem

The White Star of Jerusalem is an organization to which both women and men may belong. It was organized in Chicago, September 23, 1894, and was incorporated under a charter granted by the State of Illinois. On October 25, 1904, it accepted a new charter in a reorganization. Membership was restricted to members of the Eastern Star and Master Masons. Since 1904, the requirement relative to the Eastern Star has been recinded but it is usual that members come from that order. It has one degree only, White Shrine of Jerusalem, based on the Biblical account of the birth of Christ. Its teachings are scriptural and its object is to practise the simple gospel of Christ and his philosophy of good will on earth.

The Supreme Shrine was formed at Grand Rapids, Michigan, in 1897 and it now has subordinate Shrines in all American states and in all provinces in Canada.

When the organization was first established, it was planned as "an advanced degree of the Order of the Eastern Star". Due to some adverse legislation passed by the Eastern Star, this declaration was later abolished.

Local bodies are designated Shrines with a Worthy High Priestess presiding while the national organization has at its head a Supreme Worthy High Priestess.

Order of Amaranth

The Order of Amaranth is an American organization with a Swedish background. The degree (or Order) was the work of James B. Taylor, musician and song writer. His beginning was taken over by Robert Macoy, in 1883, a New York publisher, and he revised the Taylor ritual. It was his intention to set up a series of "high degrees" for the wives of Master Masons - a rite of adoption - which would include four degrees: (1) Order of the Eastern Star, (2) Queen of the South, (3) Order of Amaranth, (4) Administrative degree for Matrons.

Macoy became the first Supreme Royal Patron and Rob. Morris accepted the station of Supreme Secretary.

In 1921, the Amaranth was asked to abolish the connection with the Eastern Star. So at the present time wives, widows, daughters, grand-daughters and sisters of Master Masons are eligible to become members as well as Master Masons in good standing.

There are courts of the Amaranth in the United States, Canada, Scotland, the Philippines and Australia.

The ancient and original Order of Amaranth was established in Sweden in 1653 by Queen Christina of Sweden. It first consisted of 15 ladies, 15 knights and the Queen as Grand-mistress who were the aristocracy of the country. When the Queen gave up her Lutheran faith and became a Roman Catholic

the order disappeared for over a century when once again it was reorganized. The Swedish order consisted of six grades termed, Amaranth, Aspirant, Counselor, Chavalier, Knight, Commander and Grand Cross Commander.

There does not seem to be any close connection between the Swedish and American orders. This order is not of great importance in the Canadian provinces.

The Order of Women Freemasons

There is, however, one group that has copied almost exactly from regular Freemasonry. It was called The Honourable Fraternity of Antient Masonry or more recently renamed The Order of Women Freemasons.

In 1882, one lodge, Les Libres Penseurs, under a charter from the Ancient and Accepted Rite of La Grande Loge Symbolique de France, resolved that the time had come when women who had proved themselves free and of mature mind and understanding, should receive initiation into Freemasonry. With this in mind, the lodge, Les Libres Penseurs, detached itself from its parent body and formed a separate Masonic body known as La Grand Loge Symbolique Ecossaise. Among the early initiates was Mrs. Annie Besant of London, England, who quickly took the lead in the movement. In due course this order was changed to the Universal Order of Co-Masonry which operates in England was established by Mrs. Besant. At the time both women and men were received as members. Many at the time desired to have co-Masonry exactly parallel that of the regular lodges. So in March 1908, another reorganization took place. The London members formed themselves into three lodges calling themselves The Honourable Fraternity of Antient Masons, with the Reverend W.F.G. Cobb, D.D., Rector of St. Ethelburg's Church, Bishopgate, London, as the first Grand Master which position he held for four years. The lodges, Golden Rule, No. 1, Emulation, No. 2 and Lodge Unity, No. 3, were all consecrated on June 20, 1908, and are all still in existence.

At the inception both women and men were welcome but in due course women, only, were initiated. The last man in the Order was Peter Slingsby who was initiated in the first year and from 1912 until his death in 1935 acted as the Grand Secretary.

With only slight modification the ritual followed that of the English emulation ritual, which is the same as that used in Ontario as well as in several other Canadian provinces. At first the women members were called sisters, but shortly the titles were changed to correspond with regular Masonry. The present Grand Master is Most Worshipful Brother Frances Hall.

At first the movement was confined to London but in due course it gradually spread to parts beyond. To assist this, a travelling lodge known as Lodge Mercury, No. 11, was formed in 1928. It was very successful in its mission. In 1950 a second travelling lodge, called Lodge Voyager, No. 40, was formed to carry the organization overseas. Today, lodges are located in Ireland, Canada, Zimbawbe (Rhodesia), Australia, Malta and Nigeria. At present there are about 325 lodges under

the Grand Lodge in London, fifteen of which are overseas. Membership is about 16,250 at present.

As Masonic jurisdictions usually are confined to geographical areas, so the Order of Women Freemasons is confined to the British Commonwealth. So then it is not unusual to find that there are no lodges in the United States. It also follows that the Order of the Eastern Star, which depends upon regular Masonry for its members, cannot have fraternal relations with the Order of Women Freemasons nor do members belong to the other organization. The Order publishes a magazine called The Gavel which is informative and inspirational.

A schism in the Order occurred in 1913 when a number of ladies, eleven in all, wished to form a Royal Arch Chapter. Grand Lodge did not feel the time was ripe for such a move. The ladies broke away and took with them the warrant and records of Lodge Stability, No. 5, and became the first lodge in a new order to be known as The Honourable Fraternity of Antient Freemasonry. (Note that one word, only, is changed in the new name.) This order is still in existence with about 35 lodges and five Royal Arch chapters. It publishes a periodical called The Woman Freemason.

A second schism occurred in 1925 when the Order of Antient Free and Accepted Masonry came into being. It concerns itself solely with the 33 degrees of the Scottish Rite.

Order of Women Freemasons in Canada

The Order of Women Freemasons came to Canada in 1954. Mrs. Dorothy Garde (Nee Jacques) was the one who was mainly responsible for this move. She was born in Sutton, England, in 1897, and migrated to Canada in 1907 settling with her parents in London. After graduating as a teacher, she taught in York Mills, now a part of Metropolitan Toronto. One of her early pupils was Edith Stears, who many years later, as Edith McKinnon, was one of the founders of Lodge Pioneer of Hope, No. 72 in Toronto. She was invested as the first Inner Guard of this lodge.

After Dorothy Jacques marriage to Charles Norton Garde in 1923, they settled in Toronto where the young bride became active in church work in St. Leonard's Anglican Church. In 1929, along with Ivy Crombie, (Now Ivy Wear) and several other ladies, she helped found Britannia Conclave of the Order of True Kindred. In 1941 she was initiated in the Order of the Eastern Star.

In 1953 she visited England and through a cousin's casual remark she learned of a women's organization that was Masonic, and was called The Honourable Fraternity of Antient Masons. After considerable correspondence with the Grand Master, Mary Gordon Muirhead Hope, a delegation of eight members, headed by the Grand Master came to Toronto in October 1954. They held initiations for over fifty ladies, the first being Dorothy Garde, Ivy Wear and Jean McCullough Hicks. They then consecrated Lodge Pioneer of Hope, No. 72, (No. 1 in Canada),

with Dorothy Garde as Worshipful Master, Gertrude East as Senior Warden and Ivy Wear as Junior Warden.

Mrs. East had previously been a member of the Order in England and worked with the delegation from England in 1954. She took an active part in Lodge Voyagers and was of great assistance to Mrs. Garde especially in getting new members for the Order in its early days.

In 1955 the movement spread further. London Lodge of Accord, No. 78, (No. 2 in Canada) was consecrated with Mrs. Garde as the Director of Ceremonies. Lodge Trillium of York followed with Mrs. Garde as first Immediate Past Master. In 1956 she was installed as the first Worshipful Master of Lodge Heritage No. 84, Whitby.

During the same year in May, Mark Masonry came to Canada and Mrs. Garde became Deputy Master of Archstone Mark Lodge. A year later she became the Master of this group. She then became Worshipful Commander of Archstone Lodge of Royal Ark Mariners. In 1960, she and six other members went to British Columbia to insitute Lodge Victoria, No. 124, Victoria, and Lodge Vanguard, No. 125, Vancouver. In 1966 Royal Arch Masonry was started and Mrs. Garde became the First Principal of Golden Triange Chapter, No. 24.

Her first appointment to Grand Lodge rank was in 1958 when she became Assitant Grand Registrar. Three years later she became Past Grand Director of Ceremonies which was immediately followed by appointment as Grand Inspector for Ontario. In 1966 she was awarded the Grand Master's Grand Star, a very high honour indeed. In 1968 she was given the rank of Past Grand Junior Warden.

Her death occured on December 15, 1969, leaving a great gap in the fraternal ranks in Canada as well as in England.

Other lodges were founded in Canada as well during those years. Keele Gate Lodge, No. 172, Toronto and Lodge St. Lawrence, No. 206, came into being. Members of the latter are all Past Masters and no degree work is conducted in this lodge.

The home of the Toronto lodges has been the Orange Hall, 55 Queen Street, East. In Whitby they meet at 211 Brock Street, South. Although not meeting now, Lodge Victoria met at 723 Cormorant Street and Lodge Vanguard at 303 East Eighth Avenue, Vancouver. Lodge Accord of London has transferred its headquarters to Brantford. Women Freemasonry along with regular Masonry is experiencing a time of retrenchment as far as membership is concerned. The lodges at Victoria and Vancouver have been forced to cease operations temporarily while Lodge Pioneer of Hope and Lodge Trillium of Toronto have recently amalgamated.

Mrs. Ivy Wear, who, until recently, served as Grand Inspector for Ontario, has retired from that position and it is now filled by Mrs. Elizabeth Craigie of Whitby.

Although Royal Arch, Mark Masonry and Royal and Select Masters got a start in Canada, it has now been necessary for them to withdraw due to lack of members.

Additional Masonic Branches

Although a schism took place in 1913 in connection with a desire to form a Royal Arch Chapter, this did not prevent the Order in 1929 from establishing Capitular Masonry. In 1931, after several chapters were in existence, a Grand Chapter was instituted. There are now 44 subordinate chapters, two of which are active in Zimbabwe. In Britain, Mark Masonry is separate from the Royal Arch and a Grand Mark Lodge has the authority of these lodges which are 39 in number. Cryptic Masonry has been established with three councils of Royal and Select Masters. We find, too, the Allied Masonic Degrees and the Red Cross of Babylon. The Knights Templar have three encampments, the Red Cross of Constantine 16 conclaves and the Rose Croix of H.R.D.M. two bodies. A Supreme Council of the Scottish Rite now works up to the thirty-third degree.

The Grand Master by virtue of her office also presides over the other branches which usually meet at the same time as Grand Lodge.

Anniversaries

On October 5, 1968, the Order of Women Freemasons celebrated its diamond jubilee in the Royal Albert Hall, London, with 3500 members present, including a number from Canada. It was a time of great rejoicing and renewal. They had come a long way from their humble beginning sixty years before.

On September 28-30, 1979, the Canadian Brethren celebrated their silver jubilee. The Grand Master, Frances Hall and the Assistant Grand Master, Doris Hoadley, journeyed from London to Canada to assist in the celebration. The highlight of the event was the anniversary dinner in the library of the Royal York Hotel, Toronto. To mark the occasion a gift of silver was presented to the Grand Master and the Silver Jubilee Medal to the Assistant Grand Master.

The evening before was spent in the installation ceremony of the officers of the amalgamated Lodge Pioneer of Hope and Lodge Trillium of Toronto. The Grand Master presided over these ceremonies. Mrs. Maureen Richardson was the Master Designate and was duly installed. Four reigning Worshipful Masters took part.

On September 30 a Thanksgiving service was held in St. Andrew's United Church with the Reverend Dr. R.H.N. Davidson conducting the service.

The celebration ended with the beginning of a Silver Jubilee Temple Fund which will eventually finance a permanent centre for the Order in Canada.

Some General Comments

From this study it is evident that for many years women have been interested in the Masonic Order. For many years they were content to have an organization of a quasi-Masonic nature, Masonic in many respects but not allied with or recognized officially by regular Grand Lodges.

After many years of struggle they have arrived at a stage of independence whereby they operate independent of all other Masonic Orders and feel they are entitled to and have a place in Freemasonry.

SOURCES OF INFORMATION

A.Q.C. Vol. 33 (1920) Women and Freemasons - G.P.S. Hills.

The Builders Vol. 9 (1923) Page 222
Vol. 6 (1920) Page 204

The Freemason Vol. 79 (1959) No. 6, Page 7
Vol. 92 (1972) No. 5, Page 25

Royal Arch Mason Vol. 5 (1956) Page 235
Vol. 6 (1956) Page 365
Vol. 7 (1976) Page 3

The Gavel (Official Publication of the Order of Women Freemasons)
Vol. 28 (May 1957)
Vol. 33 (May 1962)
Vol. 37 (May 1966)
Vol. 38 (November 1966)
Vol. 40 (May 1969)
Vol. 41 (May 1970)

Miss Doris Matthews, Past Master Keele Gate Lodge No. 172,
Toronto.

Mrs. Elsie Leho, Past Master, Fellowship Lodge, No. 20,
Cardiff, Wales, U.K.

James Leho, Past Master, Windsor Lodge No. 1754, E.C., Cardiff,
Wales, U.K.

REVIEWS

1. By W. Bro. John M. Boersma, P.M., Occident Lodge No. 346,
Toronto District 3, and a Member of The Heritage Lodge No.
730.

Allow me to first congratulate Bro. Runnalls on his choice of subject, which in recent past, might have been considered "taboo", because, when the enemies of Masonry were discussed, women were often included amongst them.

Secondly, permit me to observe, how delighted I am, to find this subject arranged, not unlike a coat-rack, with the hooks firmly in place, but anxiously waiting to be draped with the hats and coats of constructive criticism.

We shall therefore follow its narrative and start a process of elaborating, in the course of which I have extensively quoted from Masonic sources, referred to in 22 footnotes.

The first hook concerns the reverend Doctor of Divinity-James Anderson. Historians continue to debate, whether he solicited from the First Grand Lodge, the "job" of rearranging the ancient or gothic charges, or whether in fact, he was

invited to do so.

Facts are that not only was he the editor-author of The First Book of Constitution, but he possessed and exercised copyrights, "sold his books and when seeking approval for a second edition, presented - that a Bro. William Smith "had pirated a considerable part of His Constitution, to the prejudice of the said Bro. Anderson, - it being His sole property."

An eminent masonic scholar, Robert Freke Gould wrote, "The influence exercised by the writings of Dr. Anderson, is on the wane, but it has not wholly disappeared... Freemasons believe no longer in his mythical Grandmasters" (from Adam through Noah - Zoroaster - Caesar Augustus etc. etc.) ...

Eric Ward, in his foreword to a 1976 reprint of Anderson's Constitution, wrote ... "We must pass a vote of thanks to Archbishop Usher, who in the 17th century solemnly declared that the Earth was created on October 23 4004 B.C. . . . it was the starting point of Anderson's historical narrative . . . had He known that the earth was actually 4600 million years old, he could have never resisted to fill the gap. .

The second edition of his Constitutions proved that the good doctor had difficulty of copying from his first effort, yet he did write ...

* * * NO WOMEN * * *

from which a Landmark is derived?....

What then do we find in the 90 odd old constitutions which he was to rearrange. . .

- A. The laws, which exclude women is not contained in the precise words in any of the old constitutions . . not one line to that effect . .
- B. Masonic scholars have coped with a "puzzling" sentence in the York MS 4 Constitutions of Freemasonry 1693 . .
"The one of the Elders, taking the Booke and that He or Shee that is to be made a Mason, shall lay their hands thereon and the charge shall be given"

The above is naturally rebuked as a typical typographical error of the author, who wrote the latin ILLA (she) instead of ILLI (they). . . The Regius Manuscript (about 1400) has 15 articles each respectively exhorting mastermasons and craftsmen. #10 reads . . .No master must supplant another, but be as sister or brother. #9 reads . . .To pay well and truly, to man and woman...and for the stewards to "amiably to serve each other, as though they were sister and brother...

Arthur Waite P.G.S.W., State of Iowa, has this to say: "By a silly hypothesis, reflected from operative times they (women) could not be initiated in real masonry, because, obviously the work of wallers, plasterers, paviours and so forth was man's work".

It did not enter into the wooden heads of the eighteenth century that the art of building moralised and the House of God, which is built only in the heart, might be the work of Woman as much as the work of Man.

Dr. Anderson delighted in his "NO WOMEN" edict, witness the following:

The narrative is Anderson's in his Constitution of 1723 (10) Elizabeth Tudor . . . succeeded Sister Mary as Queen Sovereign . . . She restored the Protestant Religion . . . Now learning of all sorts revived and the good Augustan Style in England, began to peep from under its rubbish.

And it would soon have made great progress, if the Queen had affected architecture . . . But - hearing the masons had certain secrets - that could not be revealed to her - for she could not be Grand Master - and being jealous of all secret assemblies, she sent an armed force to break up their annual Grand Lodge on St. John's day Dec. 27, 1561. But Sir Thomas Sackville, Grand-Master, took care to make, some of the Chief Men sent, Free-masons, who, then joining in that communication, made a very honorable report to the Queen; and she never more attempted to dis-lodge or disturb them, but esteemed them as a peculiar sort of men, that cultivated peace and friendship, arts and sciences, without meddling in the affairs of church or state.

Anderson could not resist to reinforce this story with the following insert: "This tradition was firmly believed by the old English Masons".

The second hook, we will call, the "Women's Lib hook - 17th century".

Bro. Runnalls wonders if given today's human rights climate etc., Anderson might have acted differently. I doubt it. Masonry really only started getting attention (including Anderson's) when the well-to-do entered the order. The ladies surrounding these men did not remain silent . . .

In 1737, a Paris correspondent of the "Vossische Zeitung" (11) believed that it would soon be "all-up" with the freemasons in France . . . "The Women are giving vent to their jealous envy, because the male sex has excluded them from the secrets of their brotherhood. . . " And Goethe wrote:

Sollen aber wir, die Frauen
Dankbar solche bruder preisen,
Die, ins Innere, zu schauen
Immer uns zur Seite weisen?

are we women, then to thank
and even praise such brethern,
who tell us, where to go . . .
if we but try to understand
their inner self . . .

To answer this question, Herder, in a masonic discourse, made Linda (his wife Karoline), say to Faust (Herder himself)
. . . .

"A man requires a tonic and willingly we grant it to him
. . now and again. He must expand . . stretch his wings . .
do not take it amiss my friends . . as a sex you are too
narrowminded . . your outlook is too limited and you tire

quickly of your bonds . . . prejudice surrounds us (women), perhaps more easily than you . . . (however) . . . With our greater elasticity and freedom of spirit, we are born Freemasons, for the building up and continuation of humanity . . . What great and beautiful thought did Socrates have, that was NOT inspired by Aspasia?

The above is but a sample of a seventeenth century storm of protest.

The women of Berne were even able to stir up the Government.

Next we arrive at the third hook - which for want of a better description and without prejudice to the fair sex - we will call the freak-hook.

It is both amusing and sad, that women have often gained fame or notoriety in this our fraternity by freak-accidents . .

We refer of course to those who alledgedly obtained the secrets by spying.

Elizabeth Leger (Mrs. Aldwich) name is misspelled - she (12) is known as: The Honorable Mrs. Richard Aldworth, whose portrait, complete with regalia, graces many Irish Lodges, as well as Weston Temple Toronto. The good lady passed away in 1773 - but some are sure of her initiation in Lodge #71 Cork Ireland, which did not meet until four years after her death.

Others are equally sure that she did not take a brick out of the wall to spy on the lodge proceedings, but cleverly hid in a grandfather's clock. It is a typical example of a good winternight's story.

Catherine Sweet . . . Mrs. Catherine Babington. Her (13) biography was written and published by her son J.P. Babington. He was a member of Lee Lodge #253 Taylorsville N.C. Her claim to fame . . . after peeking for 1 1/2 years she was alledgedly admitted in red flannel. . . No authentic documents to substantiate this story was ever produced.

Then there are those who were willfully initiated.

Mrs. Havard - (a maybe?) (14)

Helen Barkoczy or Countess Hadik. She inherited an (15) extensive masonic library and was admitted to lodge Egyenloseg in 1875. On March the 10th 1876 the Grand Lodge of Hungary declared her admission illegal and ordered her certificate of membership confiscated when presented.

We feel compelled to add to this list.

Annie Besant, the celebrated English Mystic, theosophist (16) and socialist, 1847-1933.

She is probably "the mother" of English speaking female masons, although there is no record of her initiation in a lodge. One may assume however, that she was initiated in le "droit Humain".

Marie Desraismes, writer and advocate of women's rights. Initiated in le loge des Libres Penseurs (freethinkers) in Pegu France 1852 . . . she participated in numerous ceremonies of le loge "Droit Humain" (Human Rights), which became so notorious as an adrogenous body, that the term "Droit-Humain" is now used as a descriptive term, indicative generally of female or mixed degrees or the orders which sponsor them.

All by itself stands the following story of . .

CHEVALIER D'EON 1728-1810 and who was christened: Charles Genevieve Loise Auguste Andre Tomothee Deon de Beaumont. (17)

A virile, robust man, brilliant law-student, publisher of a book on historical finance, confidential envoy of Louis XV to Russia, wounded in battle in the "seven-year" war and main negotiator of the treaty of 1763 which ended that war.

Initiated in Loge D'Immortalite 376, a french lodge on the roll of the Grand Lodge of England at the Crown & Anchor Tavern London. Chevalier D'Eon had an effeminate appearance and betting on his sex came to such a state that insurance was taken out, resulting in policies of up to £120.000.

So much money became involved, that the case was taken to court... note: up to 1845 the English Courts, held "wagers" and "contracts". And there and then in court, supported by witnesses, Chavalier declared that he had been masquerading as a man for over forty years . . . For the next 33 years the "Ancients" then twitted the "Moderns" for their laxity, as he had been admitted in a lodge of the Moderns. From 1777 until his death in 1810, Chevalier dressed in womens garments, never again entered a lodge and surprise, was proven to be a man after all, at his autopsy.

The fourth hook of our coat rack is rather demanding as it tries to wear the dual hat of what Bro. Runnall refers to as adoptive or comasonry . . . but these are really two quite different hats, and therefore we will proceed to segregate them.

Adoptive means - established - approved - recognized or tacitly sponsored by some competent masonic lodge.

French gallantry, not apart from a touch of french logic (18) atoned for the masonic no-women edict, by inventing adoptive rites, elegant and sentimental ceremonies, decorative entertainments for drawing rooms. In a word, the Adam of emblematic mysteries, adopted Eve and her daughter, taking care however, to retain the substance and communicate only its shadow.

The tradition alluded to by Bro. Runnalls that the widow of Charles I was proclaimed "the Protectress of the children of the widow" - deserves further comment:-

Queen Henrietta Maria - so the story goes - returned to (19) England after the execution of her husband, recounting the secret efforts made by the freemasons in England to restore her family to their possessions and to establish her son on the throne of his ancestors.

This was once a prevalent theory - now exploded - of the origin of freemasonry, that it was established by the Cavaliers, as a secret political organization, in the times of the English civil war between King and Parliament.

The Queen, alledgedly, made known to the ladies of her court in exile, the words and signs employed by her mason-friends in England and so instructed these ladies in the mysteries of the Institution, of which she had been made the Protectress after the death of the King.

This theory is full of absurdity and is flatly contradicted by well-known historical facts.

As for Russia - The order of St. Catharine was in no manner connected with freemasonry. It was instituted by the Czar Peter the Great, in honour of the Czarina and although initially consisting of persons of both sexes, it was subsequently confined to ladies. It was simply an order of Russian Female Knighthood.

Bro. Runnalls - no doubt for the sake of brevity - confined himself to the Eastern Star - the Amaranth and the White Star of Jerusalem. Prompted by the "equal-time" principle I find it my duty to refer the reader to many excellent articles on adoptive-orders in the encyclopedias of Mackey-Waite and Coils as well as in Eugen Leuhoff's - the Freemason. There you will find a host of adoptive orders - such as Daughters of the Nile Good Samaritan - Heroine of Jericho - Mason's Daughter and Mason's Wife - Daughters of Mokanna - Rainbow for Girls - Job's Daughters etc. etc. etc.

The second hat on the one hook - Co-Masonry.

Co-masonry is an order for women - with virtually identical rites as in our various masonic jurisdictions - where - contrary to adoptive-orders, which require some blood-relationship to masons, as well as consent from husbands etc. . . women can join of their own free-will-and-accord.

In 1901, the Grand Loge de France, gave independence to (20) its former lodges of adoption and these at last found a definitive form in 1952. The working is the Old Rite Ecossais (Scottish Rite), from the first to the 33rd degree. There are about 3000 members of a remarkable high intellectual standard. In Lodge meetings, the ladies wear black gowns. Male masons from all masonic bodies may be present at the meetings of this purely female body. Headquarters are: Grand Loge Feminine de France (GLFF), 71 bis, rue de la Condamine. Paris.

We now come to the hook - labelled - The Order of Women Freemasons.

Having just referred to a french order, I should state that Britain has - to my knowledge - at least two orders of which the above is one. Total membership in Britain is probably in the order of 50,000.

It seems to me that Bro. Runnalls may have had to struggle with confused information . . there appear to be too many names

for namesake, there is a complete absence of mentioning the extensive charities practiced - houses established for the needy etc. etc.

Enclosed and attached is a paper issued by the Honourable fraternity of Antient Masonry, Headquarters 27 Pembridge Gardens, London W2 entitled "Masonic Rites for Women" dated April 1957.

In the context of this paper, may I add the story of the (21) Pater Noster Chapel . . .

York Minster - a place of awesome and austere beauty - dating back to the early days of Christianity, hides in the West nave a chapel, just big enough for the altar. This little chapel was used by people on their way to work, to say a hurried "Our Father" on their way to their daily avocations. It had fallen in disuse and the order under this heading was instrumental in having it restored and iron railings were placed at each side displaying on the right the Flame Lilly of Rhodesia and on the left the Maple Leaf of Canada. In April 1966 the Canon Treasurer of the Minster addressed members of this order with "Thoughts in York Minster" and following are a few quotes: "In what sense are You to be builders now? Freemasons with the chisel the square and the trowel display the traditional signs of an ancient craft. But apart from ceremonial, the concept of building - the creation of something that is true and solid and beautiful and enduring - that surely is precisely what your order is for . . . May I then humbly suggest to you that there is a marvellous little text in the book of Proverbs, nicely suited to your purpose; Ch14-1 "Every wise woman buildeth her House". It is incidentally echoed again in the fourth chapter of Ruth, where the bridegroom of the Heroine is thus congratulated: "The Lord make the woman that is come into this House like Rachael and Leah which two did build, the House of Israel."

Having filled the hooks presented to us, we find two more, obscure but real in the context of the paper under discussion, one we shall name "The Rosicrucians" - the other almost reverently - "The Queen of Sheba"

The Rosicrucians:

"The true origin of the Rosicrucian Fraternity" says Bro. Waite, has been food for incessant conjecture" . . so starts the article by Robert Freke Gould in his "Concise History of Masonry", on this subject. Further reference is made to Mackey's and to Coils, to name two . . Without getting lost in the subject, suffice it to state that many learned men from the inception of Masonry up to now, belonged to both orders and that no doubt is left that Hermetic and Cabalistic philosophies have passed the threshold of each order.

Interestingly enough, the early Rosicrucians (circa 1500) shunned women . . . yet today's order(s) has numerous mixed lodges. Rosicrucians trace their origin back to the Great Pyramid, maybe the world's largest temple of initiation, with a King's as well as a Queen's Chamber.

And thus, in an almost obscure way, do we discern the outline of a bridge which links Masonry with the Mysteries of Antiquity . . where women were not only initiated, but were often most prominent.

The Queen of Sheba:

Masonry never had much use for women within the Halls of (22) its Mysteries, yet operative masons, particularly the German Guilds did pay homage to one figure, which we find time and time chiseled on its cathedrals, next to the figure of our legendary Grandmaster King Solomon and we refer of course to the Queen of Sheba.

We have so far in this article quoted many eminent authorities . . well, please read the following carefully and listen well, for I propose that only one who was truly initiated, could ask of King Solomon and I quote "Hard Questions" . . . and that the wise king would only to a true initiate have "revealed all" . . .

The authority quoted is the Volume of the Sacred Law 2 Chronicles Chapter 9.

"And when the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions, at Jerusalem, with a very great company and camels that bare spices and gold in abundance and precious stones: and when she was come to Solomon,

She communed with him of all that was in her heart,
And Solomon told her all her questions,
And there was nothing hid from Solomon, which he told her not.
And when the Queen of Sheba had seen the wisdom of Solomon, and the house that he had built, and the meat of his table, and the sitting of his servants and the attendance of his ministers and their apparel; his cup-bearers also and their apparel - and his A S C E N T by which he went up into the House of the Lord, there was no more spirit in her, and She said to the King: It was a true report, which I heard in mine own Land, of Thyne Acts and Thyne Wisdom . . . Howbeit, I believed not their words, until I came and mine eyes had seen it, and behold, the one half of the greatness of thy wisdom was NOT told me, for thou exceedes the fame that I heard . . . Blessed be the Lord Thy God, which delighted in Thee to set Thee on His throne - to be King for the Lord Thy God . . . because Thy God loved Israel, to establish them forever, therefore made he Thee King over them, to do judgment and justice . . .

(to do judgment and justice)

BIBLIOGRAPHY

1. Eugen Leuhoff - the Freemasons - page 335.
2. Knoop Jones - The Genesis of Masonry - page 162.
3. Knoop Jones - The Genesis of Masonry - page 164.
4. Robert Freke Gould - Concise History of Freemasonry - page 153.
5. Knoop Jones - The Genesis of Freemasonry - page 166.

6. Anderson's Constitution 1976 Edition.
 7. Mackey's Encyclopedia.
 8. Mackey's Encyclopedia. Halliwell Manuscript.
 9. Arthur Edward Waite, New Encyclopedia of Masonry page 97.
 10. Anderson's Constitution Chapter 5 - page 80.
 11. Eugen Leuhoff, The Freemasons page 337.
 12. A.Q.C. Volume 8 - also Coils Encyclopedia page 25.
 13. Coil's Encyclopedia page 85.
 14. Coil's Encyclopedia page 303.
 15. Coil's Encyclopedia page 89.
 16. Coil's Encyclopedia page 15.
 17. Mackey's Encyclopedia.
 18. Arthur Edward Waite - New Encyclopedia of Masonry page 97.
 19. Mackey's Encyclopedia.
 20. A.Q.C. Volume 91.
 21. The Gavel. Nov. 1971 - May 1972.
 22. Eugen Leuhoff. The Freemasons page 335.
Pamphlet "The Masonic Rites for Women issued in 1957 by:
The honourable fraternity of Antient Masonry.
Headquarters 27 Pembridge Gardens - London W2.
2. By V.W.Bro. Jacob Pos, P.A.G.D.C., P.M. of Guelph Lodge No. 258, Trillium Lodge No. 724 and the first W.M. of The Heritage Lodge No. 730.

I too would like to commend Brother Runnalls for his courage in venturing into such a complex subject. No doubt many masons in the past have not only been intrigued by the mysteries surrounding the delicate topic of 'Women in Freemasonry' but according to the records, many have researched the subject and recorded their findings in the many papers, manuscripts and books that are carefully stored in the hidden recesses of private and public libraries throughout the world. Some still waiting to be rediscovered and translated for others to read.

Brother Runnalls has provided a capsule comment on a limited number of interesting situations as well as further enlightenment on a few societies and organizations. There are of course many more that could have been mentioned, as W.Bro. Boersma has also stated.

We are thankful to Brother Boersma for clarifying 'Co-Masonry' as those orders with rites very similar to Freemasonry and which do not require blood relationship to masons. Since this was the primary focus of Bro. Runnalls paper and one which has been well reviewed by Bro. Boersma, I will not dwell on it any further.

Androgynous Societies are those composed of both male and female members, and when the word 'adopted' or 'adoptive' is added in the masonic sense, it implies masonic sponsorship. Henry Wilson Coil in his "Coil's Masonic Encyclopedia" (1), lists no fewer than 25 such Rites and Orders in Europe (mainly France) covering the period 1738-1854. These lodges were very popular among the nobility and upper classes where members in lavish costumes met in ornate halls and ballrooms. However, whether many were truly adoptive in the masonic sense or simply

androgynous, particularly in France is difficult to determine.

History records (2), that the Rite of Adoption was established in June, 1774, and that the Grand Orient of France issued an edict assuming control and protection of mixed lodges on condition that no male members would be accepted unless they were regular Freemasons. The movement spread to Holland, Germany and other European countries, but found no appeal in England.

In Mackey's revised Encyclopedia (3), we read a diary account of the reception of the celebrated Lady Morgan, in 1819, in Lodge La Belle et Bonne, meaning the Beautiful and Good.

"Lady Morgan describes the arrangements as presenting, when the doors were opened, a spectacle of great magnificence. A profusion of crimson and gold, marble busts, a decorated throne and altar, an abundance of flowers, and incense of the finest odor which filled the air and gave to the whole a most dramatic and scenic effect. Music of the grandest character mingled its harmony with the mysteries of initiation, which lasted for two hours, and when the Lodge was closed there was an adjournment to the hall of refreshment, where the ball was opened by the Grand Mistress with Prince Paul of Wurtemberg."

She makes an additional remark worthy of note - "That so many women, young and beautiful and worldly, should never have revealed the secretes, is among the miracles which the much distrusted sex are capable of working."

A number of French writers such as: Gaedicke - Dictionary for the Freemason, Thory - History of the Foundation of the Grand Orient and Abbé Robin - Inquiries upon Ancient and Modern Initiations, to name a few, have expressed concern and in some instances (Robin) have predicted the decline of Freemasonry. Lenning, in his Freemason's Encyclopedia is more qualified in his condemnation when he writes "while leaving it undecided whether it is prudent to hold assemblies of women with ceremonies which are called Masonic, yet it is not to be denied that in those Lodges of women a large amount of charity has been done."

Turning to North America, Clegg writes (4), "the Rite of Adoption as practiced in France and other European Countries, has never been introduced into America as the system does not accord with the manners or habits of the people."

He goes on to record that "Rob Morris attempted, in 1855, to introduce an imitation of it, which he had invented, under the name of the American Adoptive Rite. This consisted of a ceremony of initiation, which was intended as a preliminary trial of the candidate, and of five degrees, named as follows:

1. Jephthah's Daughter, or the Daughter's Degree
2. Ruth, or the Widow's Degree
3. Esther, or the Wife's Degree
4. Martha, or the Sister's Degree
5. Electa, or the Christian Martyr's Degree

The whole assemblage of the five degrees was called the Eastern Star."

No females except worthy wives, widows, daughters and sisters were eligible for admission. Masons were called Protectors and women Stellae. The reunions of these members were styled Constellations, and the Rite was presided over by a Supreme Constellation.

In the beginning, the degrees were communicated by Morris himself, but in 1855, he recast the work and had it printed under the name of The Mosaic Book. A self-constituted body known as The Supreme Constellation of the American Adoptive Rite, with himself as the Most Enlightened Grand Luminary was formed with headquarters in New York City and Subordinate Constellations in various States.

However, because of the complexity of the ritual, the high cost of elaborate paraphernalia and the difficulties in obtaining the necessary talent to confer the intricate degrees, they soon ceased to exist, and Morris again had to conferr the degrees by communication.

Previous to 1855 and subsequent thereto, there were a number of 'side' degrees which could be conferred upon female relatives of masons. These included:

1. The Mason's Daughter
2. The Kindred Degree
3. The Heroine of Jericho
4. The Good Samariton
5. Martha Washington

While Rob Morris claims to be the founder of the Order of the Eastern Star, one cannot overlook the contradictions presented by Rev. Willis D. Engle in his book titled The History of the Order of the Eastern Star (5), which shrouds the early beginnings in a cloak of mystery.

Nevertheless, in 1860, Rob Morris again revised the work and published a Manual of the Eastern Star Degrees. This also became the basis for a change in the system from Constellations to Families. More than 100 'Family' charters were issued from 1860 to 1867. The Rosary of the Eastern Star was published in 1865, this was his last work on his beloved Rite. Upon his departure to the holy land in 1868, he transferred to Robert Macoy all the authority he had assumed and exercised in regard to the order.

Three years earlier, Macoy, using The Rosary of the Eastern Star and with assistance from Morris, published a Manual of the Order of the Eastern Star which was adapted to the System of Adoptive Masonry. In 1868, Macoy recast the ritual and organized a Supreme Grand Chapter. This was the beginning of the Chapter system as we know it today. A new charter and seal were designed and issued for the formation of some seven hundred chapters in the various states; with the largest numbers in the state of Illinois at 181 and Missouri at 144. The foreign market was also cultivated with the organization of more than fifty chapters in Cuba, Mexico, Central and South America. Chapters were also established in Egypt,

China, Japan, Philippine Islands, Singapore, Calcutta, Bombay and on the island of Java. The records fail to show any activity of the Supreme Grand Chapter such as meetings or conventions, and Engle concludes (6) "it is evident that the existence of the Supreme Grand Chapter was purely imaginary, the whole work, authority and emoluments being done and enjoyed by Brother Macoy." That he exploited his position may be ascertained from the fact that Chapter Charters were sold at from 10 to 30 dollars each, rituals from one to five dollars per copy and the sale of jewels at fifty-six dollars for a set of fourteen, when similar sets could be bought, at the time for twelve dollars.

Nevertheless, Robert Macoy is credited with the founding of the Chapter system, and the Macoy Ritual is the basis from which the present day rituals are derived. Willis Darwin' Engle, has also contributed a great deal in the establishment of a firm foundation upon which the order has been so successfully established. It was through his untiring efforts that the General Grand Chapter was established on November 15, 1876. Brother Rob Morris, who at the time was not a Chapter Member, nevertheless, in honor of the contributions that were made from the very beginning in the establishment of the order in the United States, was elected an honorary member of the body, and his natal day, August 31st, was made the festal day of the Order.

The General Grand Chapter is the supreme body governing over, according to the Proceedings of the 28th Triennial Assembly of 1955, 47 Jurisdictions in the United States of America, eight Jurisdictions in Canada and one in Puerto Rico. In addition some 72 Chapters located in Alaska- Bermuda, Canal Zone, Cuba, Germany, Guam, Hawaii, Japan, Mexico, Netherlands West Indies, Okinawa, Philippines and the Yukon, are directly subordinate to the General Grand Chapter.

The Grand Chapter of Ontario is comprised of 21 Districts representing 262 Chapters having a total membership, as of 1980, of 32, 865 (a decrease of only 0.66% from the year previous). Even to this casual observer, there is no question of dedication to service and active participation in benevolence; for example, during a 10 month period in the above year, the Worthy Grand Matron made over 169 Official Visits and Special Nights as the normal course of her activities. In the matter of benevolence, direct contributions from the various Chapters totaled in excess of \$115,000, for 1980-81; and this does not include the earned interest from endowments and wise investments. The charitable programs provide assistance to the sick and disabled and extend from aid to crippled children, those suffering from a variety of afflictions, support of research for cancer, heart, hearing, etc., and financial support as well as volunteer assistance to the Shriner's Burns Hospitals and student education programs. The ESTARL Program this year, for example, granted 143 awards of \$400 each to young men and women who are commencing careers in the Christian ministry. With such devotion to duty there can be nothing but praise for the Order of the Eastern Star which has established a reputation of service for more than 105 years.

Even so, some controversy has surrounded the acceptance or recognition of the Order of the Eastern Star by a number of Masonic Grand Jurisdictions. Most of them up to now have given

due recognition; however there are still a few, including the Grand Lodge of Canada of the Province of Ontario, which have not done so.

I cannot agree with Brother Runnalls, that the recent revision of our Grand Lodge Constitution, which now permits the Grand Chapter of Ontario and its subordinates to use Craft Lodge Rooms, nullifies the earlier rulings of 1922 and 1945. While it may give the impression of a softening attitude toward official recognition, I believe the primary purpose was to provide another source of financial aid to assist in the cost of maintaining and operating those masonic meeting places that are experiencing financial difficulties.

It was my privilege to be in attendance at the Annual Communication of the Grand Lodge of New Zealand, held in Wellington, New Zealand, November, 1973, when a Report was submitted by the 'Board', which had conducted a widespread and thorough investigation of the Order.

In New Zealand, the Order operates under the Scottish Constitution and is open to men and women. The original objection to the Order was based on a membership qualification requiring members to be Master Masons in good standing or their wives, daughters, mothers and sisters; and a further requirement that a Master Mason in good standing should preside at meetings where degrees were conferred.

The Grand Lodge of Scotland and the Scottish Order of the Eastern Star held consultations which resulted in the offending portions of both the ritual and the constitution being amended to remove all reference to Freemasonry and Freemasons, following which the Grand Lodge of Scotland removed the ban on its members associating with the Order. As a result of their investigations the Board was of the opinion that there was nothing in the constitution or ritual of the Order, as practiced in New Zealand, associating or claiming to associate it in any way with Freemasonry, and it is therefore not a quasi-Masonic organization. The Board therefore recommended (7), that the Order of the Eastern Star should not be considered a prohibited organization and that Freemasons may take part in it in their capacity as private citizens.

Before concluding these remarks, I wish to express my appreciation to W.Bro. Emergy Gero, P.M. of Andor Gero Lodge No. 726 and a member of The Heritage Lodge for his comments concerning the role of Women in Freemasonry in Hungary and for providing me with a copy of Dr. Imre Gero's article title "Darkness Over Hungarian Freemasonry".

It is my pleasure to have been accorded the opportunity of reviewing Brother Runnalls paper and I am grateful to The Heritage Lodge for allowing me to express my views to such a fine audience assembled in this beautiful Temple.

References

1. Coil's Masonic Encyclopedia, by H.W. Coil, Macoy Publishing and Masonic Supply Company Inc., New York, 1961, p. 10.

2. Ibid., p. 10.
3. Mackey's Revised Encyclopedia, Revised by R.J. Clegg, Macoy Publishing and Masonic Supply Company Inc., New York, 9th printing, 1966, p. 30.
4. Ibid., p. 31.
5. The History of the Order of the Eastern Star, by Willis D. Engle, second edition, Willis D. Engle, publisher, 1901-1912.
6. Ibid., p. 33.
7. Proceedings of The Grand Lodge of New Zealand, Issued by R.W.Bro. P.J. Oliver, Grand Secretary, for the year 1972-1973, p. 80.

INFORMAL DISCUSSION

A number of visitors thanked The Heritage Lodge for bringing the meeting to Sudbury so that the Masons from the area could appreciate the aims and objectives of the Lodge and also to have an opportunity to hear such an excellent paper on Women in Freemasonry. There were a number of Masons present who were members of the Ontario Chapter of the Order of the Eastern Star who were not fully aware of the extent of the charitable outreach of the order.

One such member went on to say that Freemasonry in general is composed of a large number of Grand Jurisdictions each of which may have different opinions and variations in the work. But in the case of the Order of the Eastern Star, most of the Jurisdictions in the world come under the Government of the General Grand Chapter to provide greater harmony and uniformity of the work.

SUMMARY

The Worshipful Master called on Brother Bain to summarize the afternoon's discussions.

Before reading R.W.Bro. Runnalls summary, Bro. Bain explained that the reply dealt only with W.Bro. Boersma's Review, and as he did not receive a copy of V.W.Bro. Pos's Review, he was unable to prepare a written reply.

The device of Bro. Boersma of using hooks upon which to hang his points was unique and extremely systematic and it facilitates my answer.

Regardless of how Dr. Anderson felt or from what he took his stand on women joining our Order, our Grand Lodge felt it imperative to state in The Charges of a Freemason that "no women" would be permitted to join. Whether or not women's lib today would have challenged Dr. Anderson was just a passing thought on my part.

As far as Elizabeth Leger (Mrs. Aldworth) is concerned, no doubt her story, like numerous others, has gained colour with years of retelling. At this late date, there is no way

of being absolutely certain of the facts.

I stated that there were four authenticated instances of women connected with the Order and these were the cases I intended to dwell on, indicating that there were numerous others. Bro. Boersma has suggested several others which are of interest.

I would like to thank Bro. Boersma for differentiating between adoptive and co-masonry. My sources did not make this distinction.

In describing The Order of the Eastern Star, I gave it, in my opinion, rather too much space. I did this because it is so well known in Ontario, indeed in all North America, that I wanted to contrast it with The Order of Women Freemasons. I was quite aware of the many other branches that are allied with the "Star", but space did not permit me to expand further.

The focus of the paper was, however, The Order of Women Freemasons. It was on account of the Order that the paper was started. That I might be accurate, I sought the assistance of several ladies prominent in the Order and submitted the final draft to them for approval. I trust that I have accomplished what I set out to do.

I realize that I have just scratched the surface as far as the connection of women's interest in our Order is concerned and hope that it will encourage others to follow-up the leads suggested by Bro. Boersma. By the references he has given, it is evident he has a fine Masonic library. Such Masons as he might be expected to carry on future research for The Heritage Lodge. We look to the future with anticipation.

(The following comments were received by mail from)
(R.W.Bro. Runnalls after the Lodge Meeting, and)
(before this manuscript was sent to the Printer's)

In replying to the comments of V.W.Bro. Pos, I would first like to thank him for adding so much useful information about The Order of the Eastern Star. I did not have access to The History of The Eastern Star by W.D. Engle, so missed much information given in that book. My whole emphasis was on The Order of Women Freemasons so purposely did not deal with the other Orders in as much detail as I would have liked. I had to keep in mind the length of the paper so that it would fit into the time slot allotted. The contributions of W.Bro. Boersma and V.W.Bro. Pos are accepted with sincere thanks.

The Comment concerning the relationship of the Star with our Grand Lodge has been clarified. The present status of this Order with our Lodges is a far cry from the condition in 1924, when M.W.Bro. Ponton, Grand Master, made his ruling. It is well to note that our Grand Lodge is one of the few that still does not officially recognize them. Who is to know what the future may bring?

Finally, I wish to record my thanks to W.Bro. Donald Bain, Past Master of my Mother Lodge, North Bay, No. 617, for reading my paper at Sudbury. His mother and father are old friends of

the Runnalls. A badly sprained knee kept me at home. I have close ties with Sudbury as I am a northerner having come from Manitoulin and taught at North Bay. Also a niece, Rev. Bessie Lane, is a Sudbury clergy and another niece is a teacher and is married to a prominent Sudbury principal.

I have not become a member of The Heritage Lodge because of my age, but I have enjoyed making contributions to its research.

R.W.Bro. J. Lawrence Runnalls

Worshipful Master, Ronald Groshaw, called on W.Bro. Alex S. Gray, P.M. Algonquin Lodge No. 536 who expressed the appreciation, on behalf of all the Brethren present, to all those who made this a most enjoyable afternoon. He asked especially that thanks be extended to R.W.Bro. Runnalls for his efforts in preparing the paper and to W.Bro. Donald Bain for the excellent manner in which it was presented. He also thanked the Reviewers, W.Bro. Boersma and V.W.Bro. Pos who made a valuable contribution to the total program. These comments were supported by the enthusiastic applause of the Brethren.

R.W.Bro. Groshaw thanked W.Bro. Gray for his remarks and added his personal thanks as well. He also announced that because of pressing commitments, he would be unable to attend the next meeting of the Committee of General Purposes on October 20, 1981, and the next Regular Meeting of the Lodge on November 18, 1981, which will be the occasion of our Annual Installation and the Official visit of R.W.Bro. Earl I. Querengesser, D.D.G.M., Waterloo District. Bro. Groshaw was grateful for the High Honor of being installed in the Chair of King Solomon. During his year in Office he endeavoured to bring the Lodge to the membership by having meetings in London, Cambridge, Richmond and Sudbury. He made reference to the Lodge Restoration Program proposed for the Black Creek Pioneer Village in Toronto and complimented the Lodge Secretary for the fine display which explained the program and was being exhibited in the Lodge Anti-room. He hoped everyone would examine the exhibit and become better acquainted with the program. In concluding his remarks, he thanked all the Speakers and Reviewers and all the Officers for a wonderful year in The Heritage Lodge.

Bro. John Taylor, member of The Heritage Lodge, was recognized at this time, and announced that Bro. Russel Grant (Chartered Accountant), who was involved in closing the Pringle Estate, had passed on to him a number of masonic documents and original warrants issued to Stirling Lodge No. 69 as well as a very old Grand Steward's apron with a red fringe. The latter was passed on to The Heritage Lodge for its archives, the Warrants were returned to Stirling Lodge by Bro. Taylor and other correspondence was passed on to V.W.Bro. Pos (Lodge Secretary) for examination and to be forwarded to the Secretary of Stirling Lodge No. 69 in Stirling, Ontario.

The Worshipful Master thanked Bro. Taylor for his contribution and re-emphasized his concern that The Heritage Lodge should obtain a suitable vault or museum for proper storage of historic artifacts.

It was regularly moved by R.W.Bro. Ed Drew, seconded by V.W.Bro. Laurie Brändridge that sincere thanks be extended to the Sudbury-Manitoulin District Masters and Wardens Association for their kind hospitality in providing excellent facilities in a beautiful environment and for the dinner that was to follow. Unanimously carried by the applause of the Brethren.

Grand Honors, under the direction of W.Bro. Ken Bartlett were extended to R.W.Bro. Ronald E. Groshaw in recognition of his election, at the Annual Communication of Grand Lodge, to the office of Deputy Grand Master of the Grand Lodge A.F. & A.M. of Canada in the Province of Ontario.

From the Junior Wardens column, V.W.Bro. Fred Foote called on R.W.Bro. Noble, Sec't/Tres., Sudbury-Manitoulin District Masters and Wardens Association to respond to the Lodge's appreciation and to announce the details for the dinner arrangements. Bro. Noble said he was speaking for R.W. Bro. Alex Moore who had made all the arrangements and on his behalf, invited all the guests to retire to the Banquet Room.

The Lodge was closed in harmony at 4:15 p.m.

PLEASE NOTE

R.W.Bro. Frank Bruce, Chairman, Committee on Masonic Information is anxious to hear from anyone who has suggestions for paper topics and the names of persons who would be prepared to research material and prepare papers for Lodge Presentation. Please get in touch with him as soon as possible. Phone him at (416) 261-8147 or write to 46 Muir Dr., Scarborough, Ontario M1M 3B4.

Correction to Proceedings Vol. 4, No. 4, p. 14: Re: Masonic Stone

Bro. G.T. Jones reminded your Editor, that his quote came from a paper "The Masonic Stone of Port Royal - 1606" by R.V. Harris to the Canadian Masonic Research Association in 1949.

COMING EVENTS

NOVEMBER 13, 1981 (Friday) - The Ladies of Grey District will be entertained on that evening when the 18th Century Degree Cast from Wellington District put on their "Play" in the Community Center, Markdale. The dramatization, in full costume of the period, will typify Freemasonry in the 18th Century.

NOVEMBER 18, 1981 (Wednesday) - The 21st Regular Meeting of The Heritage Lodge will be held in the Preston-Hespeler Masonic Temple, Cambridge, commencing at 7:30 p.m. R.W.Bro. James H. Hutchinson will be the Installing Master (see the last page of these proceedings for details). Also on this occasion, we will be receiving R.W.Bro. Earl I. Querengesser, D.D.G.M., Waterloo District on his Official Visit.

APRIL 3, 1982 (Saturday) - The Fourth Regional Masonic Workshop, comprising the Eight Districts of Brant, Bruce, Grey, North Huron, South Huron, Waterloo, Wellington and Wilson, is currently in the planning stages. It is tentatively scheduled to be held in the Waterloo Collegiate Institute, 300 Hazel, Waterloo. There will be a number of prominent speakers and round table discussions. All Masons are welcome. Come prepared to participate. Watch this space in the next Proceedings for complete details.

INSTALLATION CEREMONIES

Preston-Hespeler Masonic Temple
Wednesday, November 18, 1981
W.Bro. George E. Zwicker - Master Elect

INSTALLING BOARD

R.W.Bro. James H. Hutchinson - Installing Master

I.P.M.	R.W.Bro. Donald S. Grinton	Chap.	R.W.Bro. A. Bjerknes
S.W.	R.W.Bro. F. Harold Seens	I.G.	V.W.Bro. Robt. McMaster
J.W.	R.W.Bro. C.F. Baxter	Tyler	W.Bro. A. Dempsey
D.C.	R.W.Bro. Roy S. Sparrow	S.D.	R.W.Bro. D.J. Emerick
A/D.C.	R.W.Bro. Ralph Brubacher	J.D.	W.Bro. R.F. Jones
Sec'y	R.W.Bro. G.R. Jackson		

SECOND DEGREE

Presentation of the Master Elect	R.W.Bro. F. Standring
Qualifications of a Master	R.W.Bro. C.J. Woodburn
Ancient Charges and Regulations	R.W.Bro. G.R. Jackson
Obligation	W.Bro. R.F. Jones

BOARD OF INSTALLED MASTERS

Prayer	R.W.Bro. A. Bjerknes
Obligation, G. Lights & Raising	W.Bro. R.J. Robson
Secrets	R.W.Bro. J. Auckland
Investiture & Installation of W.M.	R.W.Bro. J.H. Hutchinson
Invest I.P.M.	At a later date

THIRD DEGREE

Proclamation in the East	R.W.Bro. J.H. Hutchinson
Presentation of Working Tools	V.W.Bro. L. Brandridge
Close the Lodge in 3rd Degree	W.Bro. G.E. Zwicker

SECOND DEGREE

Proclamation in the West	R.W.Bro. F.H. Seens
Presentation of Working Tools	V.W.Bro. L. Brandridge
Close the Lodge in 2nd Degree	W.Bro. G.E. Zwicker

FIRST DEGREE

Proclamation in the South	R.W.Bro. C.F. Baxter
Grand Honours	R.W.Bro. R.S. Sparrow
Presentation of Working Tools	V.W.Bro. L. Brandridge
Presentation of Const., Warr., & M.B.	W.Bro. J.M. Burnett
Charge to the Master from N.E.A.	V.W.Bro. R.D. Langs

INVESTITURE OF OTHER OFFICERS

S.W., J.W. & Charge to Wardens	R.W.Bro. N. Camp
Chaplain	R.W.Bro. A. Bjerknes
Historian	R.W.Bro. G.J. Powell
Treasurer	V.W.Bro. T.N. Allan
Secretary	R.W.Bro. W.E. Wilson
Assistant Secretary	W.Bro. K.G. Bartlett
Senior & Junior Deacons	W.Bro. R.F. Jones
Director of Ceremonies & Stewards	W.Bro. F.J.M. Major
Organist	W.Bro. A. Hogg
Inner Guard	R.W.Bro. Burton Freer
Tyler	R.W.Bro. A.T. Prestwich
General Charge	R.W.Bro. W.T. Greenhough
Final Proclamation	R.W.Bro. E.I. Querengesser

Proceedings

The Heritage Lodge No. 730

A.F. & A.M., G.R.C.

INSTITUTED
Sept. 21, 1977

George E. Zwicker, W.M.
499 O'Connell Road,
Peterborough, Ontario,
K9J 4E1.

Home (705) 743-2113
Bus. (705) 745-4803



CONSTITUTED
Sept. 23, 1978

J. Pos, Sec'y/Editor
10 Mayfield Avenue,
Guelph, Ontario,
N1G 2L8.

Home (519) 821-4995
Bus. (519) 824-4120

Vol. 5, No. 2 Cambridge, Ontario, Canada November, 1981

This Bulletin contains the summons for the next Regular Meeting, the General Purpose Committee Meeting, and the Proceedings of the Twenty-first Regular Meeting held on Wednesday, November 18, 1981, in Cambridge.

PLEASE NOTE:

The Opinions expressed by the Speakers, Reviewers and Participants in the Paper Presentations and Discussions as presented in these Proceedings, as well as special articles, are not necessarily those of The Heritage Lodge.

* * *

SUMMONS

Dear Sirs and Brethren:

By order of the Worshipful Master, W.Bro. George E. Zwicker, you are hereby summoned to attend the Twenty-second Regular Meeting of the Lodge to be held in the Preston-Hespeler Masonic Temple located at the North-East corner of the intersection of Highways No. 401 and No. 24 on:

WEDNESDAY EVENING, MARCH 17, 1982, AT 7:30 P.M.

prompt for the purpose of introducing and transacting such business as may be regularly brought before the Lodge. A paper and slide presentation on the Order of De MOLAY, will be given by Bro. Roy Doherty and R.W.Bro. Balfour LeCresley. This should be an interesting meeting as the Long Range Planning Committee is stressing support for youth activities.

GENERAL PURPOSE COMMITTEE MEETING

The General Purpose Committee Meeting is to be held in the Georgetown Masonic Temple on Wednesday Evening, February 17th, 1982, at 7:30 p.m. This will be an important meeting as we look forward to the report of the Museum Committee concerning the Black Creek Pioneer Village Project.

PROCEEDINGS

TWENTY-FIRST REGULAR MEETING

The Twenty-first Regular Meeting of The Heritage Lodge No. 730, G.R.C., was held in the Preston-Hespeler Masonic Temple, Cambridge, Wednesday, November 18th, 1981, with 12 Officers, 51 Other Members and 43 Visitors for a total of 106 Masons as per Lodge Register.

OPEN THE LODGE

The Lodge was opened in the First Degree at 7:40 p.m. by R.W.Bro. Donald Grinton acting on behalf of the Worshipful Master, R.W.Bro. Ronald Groshaw who extended his apologies for not being able to be present. R.W.Bro. Grinton welcomed the Brethren and expressed his wishes that everyone would enjoy the work planned for this evening.

VISITORS

R.W.Bro. Roy Sparrow, acting as Director of Ceremonies in the absence of R.W.Bro. Keith Flynn, was admitted to introduce 8 Worshipful Masters from Waterloo and the surrounding Districts as well as a number of present and past Grand Lodge Officers and a large number of visitors who were received by the Worshipful Master and a large number were invited to be seated in the East.

RECEPTION OF D.D.G.M.

At this time the acting Director of Ceremonies was again admitted to introduce R.W.Bro. Earl I. Querengesser, District Deputy Grand Master for Waterloo District on this, his Official Visit. After receiving grand honors, R.W.Bro. Querengesser thanked R.W.Bro. Grinton for his kind reception and also expressed his regrets that the Worshipful Master was unable to be present. He then returned the gavel to R.W.Bro. Grinton and instructed him to proceed with the work for the evening.

AT THE ALTAR

The Worshipful Master called on R.W.Bro. Rev. Gray Rivers, the Lodge Chaplain to attend the Altar.

Ephesians 6: 5-9

Servants, obey your human masters sincerely, with a proper respect and sense of responsibility, as service rendered to the Lord himself; not with the idea of carrying favour with men, but as servants of the Lord conscientiously doing what you believe to be the will of God for you. You may be sure that God will reward a man for good work, irrespective of whether the man be slave or free. And as for you masters, be as conscientious and responsible towards those who serve you as you expect them to be towards you, neither misusing the power over others that has

been put in your hands, nor forgetting that you are responsible yourselves to a heavenly employer who makes no distinction between master and man.

PRAYER

Almight God, we thank thee that thou hast called us into this Fraternity and hast given us tasks to perform. Bring to us the awareness that we have been entrusted with the great plans and duties of thy Kingdom on earth. Let thy Spirit be upon these thy servants whom we have called into the leadership of this Lodge. Endue them with heavenly wisdom, that in counsel they may deal wisely, Grant that these brethren now entering upon their duties may obtain thy favour and be successful in the discharge of their responsibilities, that through their devotion and consecration the Lodge may be increased and edified; to the glory of they most holy Name.

SO MOTTE IT BE.

AMEN.

CONFIRMING MINUTES

It was regularly moved by W.Bro. George Zwicker, seconded by W.Bro. Reginald Forest-Jones, that the minutes of the 20th Regular Meeting of the Lodge, held in the Preston-Hespeler Masonic Temple, Cambridge, Wednesday, September 16, 1981, and the subsequent Emergent Meeting, held in the Sudbury Masonic Temple, Sudbury, Saturday, October 3, 1981, both of which were printed in the Lodge Proceedings, Vol. 5, No. 1, and circulated to the total membership, be accepted as circulated. Motion carried.

CORRESPONDENCE

Letters were received as follows:

1. From W.Bro. Ben Bolton, Lodge Representative for Ottawa District No. 1, dated September 13, 1981, wherein he regretfully requested to be relieved of his duty as Lodge Representative because of difficulties with oral communication. He suggested that John Hogg, Worshipful Master of The Lodge of Fidelity be approached to take over his duties.
2. From G. Kennedy, Secretary/Treasurer of the Worshipful Master's, Past Master's and Warden's Association of Waterloo District, dated September 15, 1981, announcing the 1981-82 inter-lodge visitation schedule, The Heritage Lodge is not included; the date of the fall meeting of the Association is October 29, 1981; and a statement for arrears of Association Dues in the amount of \$12.00, payment is requested before October 14th.
3. From R.W.Bro. Frank J. Bruce, Chairman of our Lodge Committee on Masonic Information, dated September 23, 1981, advising that he is in receipt of a paper from W.Bro. Allan Cohoe titled 'The Irish Fact in Early

Canadian Masonry'. Bro. Cohoe indicated that he would be prepared to present this paper in March or May, 1982.

4. From Canada Post, received October 1st, 1981, announcing that, as of August 30, 1981, our mailings will no longer be accepted under the "Postage Paid in Cash Permit System", and suggested the use of a postage meter or pre-cancelled stamps for future mailings. (We are now back to regular postage stamps.)
5. From the Office of the Grand Secretary, M.W.Bro. R.E. Davies dated October 21, 1981, advising that M.W.Bro. H.O. Polk, has granted his approval to the continued use of our new application form and that he concurs with M.W.Bro. N.R. Richards in that it is to be used only for masons seeking membership by affiliation.
6. From R.W.Bro. Earl I. Querengesser, D.D.G.M., Waterloo District, confirming the date of his official visit for November 18, 1981, and enclosing a questionnaire to be completed and returned prior to his visit. Also requesting payment of the District tax set at the rate of 65¢ per member. He also outlined a number of alternatives to demonstrate the proficiency of the Lodge Officers.
7. From R.W.Bro. Allan Wickins, D.D.G.M., Peterborough District, dated, November 18, 1981, extending an invitation to our Lodge to present a paper in the Peterborough District in the Spring of 1982, preferably a Saturday in May.

MOTION RE: CORRESPONDENCE

It was regularly moved by V.W.Bro. Randall Langs, seconded by R.W.Bro. Ed Drew, that the correspondence be received and processed in accordance with Lodge practice. Carried.

PASSING ACCOUNTS

The following accounts, totalling \$1,180.89 and covering the period from August 29 to November 18, 1981, were presented and on a motion by R.W.Bro. LeGresley seconded by R.W.Bro. Drew were passed and ordered paid:

Secretary's Account:

Postage - receipt dated Oct. 30	\$92.00	
receipt dated Nov. 3	4.77	\$ 96.77
Mrs. Karen Perry - typing May Proc.		57.00
The House of Print - printing May Proc.		
(525 copies) Inv. No. 12692		450.00
W.M.'s, P.M.'s & Wardens Association -		
dues for 1981-82		12.00
Secretary, Waterloo District -		
District tax (365 @ 65¢)		237.25
V.W.Bro. J. Pos - Secretary's first		
half year honorarium		175.00
W.Bro. A. Barker - refreshments for		
Nov. 18, meeting		52.87

Grand Lodge A.F. & A.M. - comute life membership for W. Sharrington, W.E. Schaefer, G.R. Brittain, C.L. Dawdy	\$ 100.00
--	-----------

TOTAL	<u>\$1,180.89</u>
-------	-------------------

RECEIVING PETITIONS

Applications for membership by affiliation were received as follows:

1. GUY, Frank Elwood, D.D.G.M.; 57 Mill St. North, Port Hope, Ont.; Age 51; Sheet Metal Mechanic; member of Hope Lodge No. 114, G.R.C.; recommended by R.W.Bro. Wilbur Dickinson and W.Bro. Malcolm MacKenzie.
2. SHORE, Kenneth Reginald, P.D.D.G.M.; 135 Mead Blvd., Box 107, Espanola, Ont.; Age 68; Retired; member of Espanola Lodge No. 527, G.R.C.; recommended by W. Bro. Terrance J. Thom and V.W.Bro. Fred S. Foote.
3. HENDERSON, Arthur M., P.G.S.; Bruce Mines, Ontario; Age 68; Retired School Principal; member of Dyment Lodge No. 442, G.R.C.; recommended by W.Bro. Terrance J. Thom and R.W.Bro. Robert T. Runciman.
4. BALUK, Bill, P.M.; Box 211, Lot 17 Conc. 5, Colborne, Ontario; Age 57; Retired (O.P.P.); member of St. John's Lodge No. 17, G.R.C.; recommended by W.Bro. W.T. Greenhough and R.W.Bro. Wilbur Dickinson.
5. BARBER, Gerald, W.M.; R.R. #1, Foxboro, Ontario, Age 41; Auto Body Repair; member of Prince Edward Lodge No. 18, G.R.C.; recommended by W.Bro. Robert D. Jones and W.Bro. Allan Dempsey.
6. JINKS, John Morgan, P.M.; R.R. #2, Consecon, Ontario; Age 73; Retired Mechanic; member of Consecon Lodge No. 50, G.R.C.; recommended by W.Bro. Allan Dempsey and W.Bro. Robert D. Jones.
7. PADDON, Albert Hayes, P.M.; 845 Riverside Drive East, Windsor, Ontario; Age 52; Florist; member of Great Western Lodge No. 47, G.R.C.; recommended by V.W.Bro. W. Truscott and Bro. James N. Hayes.
8. REID, Ormond E., P.M.; 20 Harris Cresc., Belleville, Ontario; Age 54; Mechanic; member of Prince Edward Lodge No. 18, G.R.C.; recommended by W.Bro. Robert D. Jones and W.Bro. Allan Dempsey.
9. SHAW, Robert Donald, W.M.; 73 Claudia Court, Sudbury, Ontario; Age 38; Supervisor; member of Friendship Lodge No. 691, G.R.C.; recommended by W.Bro. Terrance J. Thom and R.W.Bro. Robert T. Runciman.
10. CLARK, John Colin, M.M.; 613 Westmount Ave., Sudbury, Ontario; Age 44; Accounting Clerk; member of Algonquin Lodge No. 536, G.R.C.; recommended by W.Bro. G.W. Chambers and W.Bro. Terrance J. Thom.

11. TURNER, Malcolm McDonald, M.M.; 5990 Chidham Cresc., Mississauga, Ontario; Age 34; Service Manager; member of Prince of Wales Lodge No. 630, G.R.C.; recommended by W.Bro. W.T. Boratynec and Bro. K.J. Armstrong.

MOTION RE: APPLICATIONS

It was regularly moved by W.Bro. George Zwicker, seconded by R.W.Bro. Robert Throop, that the Petitions be received, processed in the usual manner and the names published for Balloting in the Lodge Summons for the next Regular Meeting. Carried.

READING NAMES OF BRETHREN IN ARREARS OF DUES

The following Brethren are 12 months in arrears of dues:

<u>NAME</u>	<u>LAST KNOWN ADDRESS</u>
HARGREAVES, Ross E., P.D.D.G.M.	R.R. #3, Exeter
LEWIS, Robert W., P.M.	4 Elmwood Ave., St. Catharines
MILLER, Graeme R., P.M.	King St. E., Burford
MORIN, Malcolm, P.M.	23 Lofthouse Square, Scarborough*
SILAGY, Thomas A., P.M.	40 Lakeshore Rd., St. Catharines*
ZIMMERMAN, Richard, W.M.	32 Juniper St., Cambridge (H)
FAULKNER, Grham Earl, M.M.	Box 1003, Stn. B., Willowdale
MIOR, A.O.	1105-4944 Dalton Dr., N.W. Calgary*

*Correspondence returned, address unknown.

GENERAL BUSINESS

The Worshipful Master called on W.Bro. Zwicker for the Report of the General Purpose Committee, which was read as follows:

"The Committee of General Purposes met on October 21, 1981, at the Georgetown Masonic Temple, with the following members present: W.Bro. George Zwicker, Chairman; R.W. Bros: Balfour LeGresley, David Bradley, Ed Wilson and V.W. Bro. Jack Pos.

The meeting was called to order at 7:30 p.m., with the agenda consisting mainly of topics which were discussed further at subsequent meetings with the three principal officers of the lodge and these will be reported more fully at a later time.

There were no written reports from Standing and Appointed Committees and the meeting was closed at 9:31 p.m.

SECRETARY'S REPORT

The Secretary requested that the following Brethren pick up their Life Membership Certificates for The Heritage Lodge which were issued by the Grand Lodge A.F. & A.M. of Canada in the Province of Ontario: V.W.Bro. Stewart Thurtell, Bro. Percy Rupert Harrison, W.Bro. Hilary F.J. Mavin, R.W. Bro. Balfour LeGresley, W.Bro. Herbert F. Steele, R.W.Bro. Charles A. Sankey, W.Bro. John M. Boersma, W.Bro. A. Dempsey, and Bro. Gary Cornelius. Those not picked up at this time would be mailed out with the next lodge summons.

BALLOTING

The Worshipful Master announced that the ballots would be taken on the 19 applications as presented on pages 6-8 of the Lodge Proceedings Vol. 5, No. 1, September, 1981.

It was regularly moved by R.W.Bro. James Hutchinson, seconded by W.Bro. George Zwicker, that a collective ballot be taken on all applications. Motion carried.

Following a favourable ballot on all applications, R.W. Bro. Donald Grinton, declared the following Brethren eligible for membership in The Heritage Lodge No. 730 G.R.C., by affiliation and requested that each new member affix his signature to the Lodge Register at their earliest convenience in token of their submission to the Lodge By-Laws:

R.W.Bros.: John William Auckland, Arthur Boyd Finnie, Frank R. Fordham, Cecil McKnight, James Murray Napier, Walter Emil Schaefer, Robert Harold Wallace, George Yates Masters; V.W.Bros: William Russell Marsh, Robert Allan Smith, Peter Worthington; W.Bros: Edgar Gordon Burton, Samuel John Collins, Reginald E. Jewel, Ivan Robert Marshall, Robert John Robson, Brian Rountree; and Bros: Eugen A. Shepard and Bruce Harvie Todd.

INSTALLATION CEREMONY

At this time, the Worshipful Master called on R.W.Bro. James H. Hutchinson, Installing Master, to proceed with the ceremony of Installation and Investiture. In accepting the gavel, R.W.Bro. Hutchinson thanked the Lodge for giving him the opportunity to act as Installing Master and hoped that he would be able to maintain the excellent standards of his predecessors.

THE AUDITOR'S REPORT

To the Worshipful Master, Officers and Members of The Heritage Lodge:

Brethren:

We have examined the books and records of The Heritage Lodge No. 730, for the year ended 31 August, 1981. We have checked, where deemed necessary, the disbursements by examining the supporting warrants and bank withdrawals, the receipts by examining duplicate receipts and tracing them to bank deposits.

The resulting statements are presented on the attachment to this letter. In our opinion, they present fairly the financial position of The Heritage Lodge No. 730, A.F. & A.M., at 31 August, 1981, and the results of its operations for the twelve-month period then ended, on a basis consistent with that of the preceeding year.

We would recommend that three thousand dollars (\$3,000.00) be taken from the Capital Fund of this Lodge, and invested in Government of Canada Savings Bonds @ 19.5%, or any other investment of equal or greater rate of return.

Respectfully submitted
this 18th day of November
1981.

K.G. Bartlett, Auditor.
N.E. Taylor, Auditor.

STATEMENT OF RECEIPTS AND DISBURSEMENTS
FOR THE YEAR ENDED 31 AUGUST, 1981

OPERATING FUND

RECEIPTS

Annual dues	\$3,851.00
Affiliation fees	865.00
Life Membership fees	900.00
Historian Booklets	164.45
Bank Interest	297.98
Miscellaneous	<u>55.00</u>
Total Receipts	\$6,133.43
Bank Balance 80/09/01	<u>996.20</u>
TOTAL	<u><u>\$7,129.63</u></u>

DISBURSEMENTS

Rent	\$ 590.00
Refreshments	70.92
Typing & printing	1,761.96
Postage	489.27
Grand Lodge Dues	763.00
Waterloo District Dues	174.20
Stationery & supplies	244.70
Secretary's Honorarium	350.00
Allocations - Life Membership	450.00
- Capital Fund	865.00
Miscellaneous	<u>132.06</u>
Total Disbursements	\$5,891.11
Uncashed cheques	<u>(372.50)</u>
	\$5,518.61
Bank Balance 81/08/31	<u>1,611.02</u>
TOTAL	<u><u>\$7,129.63</u></u>

LIFE MEMBERSHIP FUND

RECEIPTS

Bank Interest	\$ 127.16
Capital Investment Interest	688.72
Affiliation Fees	865.00
Miscellaneous	<u>.50</u>
Total Receipts	\$1,681.38
Bank Balance 80/09/01	<u>1,808.25</u>
TOTAL	<u>\$3,489.63</u>

DISBURSEMENTS

Bank Balance 81/08/31	<u>\$3,489.63</u>
-----------------------	-------------------

STATEMENT OF INVESTMENTS
FOR THE YEAR ENDED 31 AUGUST, 1981

<u>INVESTMENTS</u>	<u>INTEREST</u>	<u>MATURITY</u>	<u>BOOK VALUE</u>
Roy. Mor. Certificate #110113208	8 3/4%	82/10/17	\$5,000.00
Gov't. of Canada Bond	9 3/4%	82/02/01	1,000.00
Roy. Mor. Certificate #150008706	11 1/4%	84/09/28	1,000.00

STATEMENT OF MEMBERSHIP

Membership 80/09/01	275		
Resignations	5		
Suspensions	0		
Deaths	0	Paying Members	350
Affiliations	<u>86</u>	Life Members	<u>6</u>
Membership 81/08/31	<u>356</u>		<u>356</u>

It was regularly moved by R.W.Bro. Harland Seens, seconded by R.W.Bro. Ed Drew, that the Auditor's Report be received and accepted. Motion carried.

Following the report of the Examining Board, the Master-Elect was presented by R.W.Bro. F. Standring, and installed in the chair of King Solomon by R.W.Bro. J.H. Hutchinson.

The following Officers were then invested with the jewel of their respective offices:

W.M.	W.Bro. George E. Zwicker
S.W.	R.W.Bro. Balfour LeGresley
J.W.	R.W.Bro. David C. Bradley
Chap.	W.Bro. Rev. Gray Rivers

Treas.	R.W.Bro. Gary J. Powell
Sec.	V.W.Bro. Jacob Pos
A/Sec.	R.W.Bro. Edmund V. Ralph
S.D.	R.W.Bro. C. Edwin Drew
J.D.	R.W.Bro. Robert S. Throop
D.C.	R.W.Bro. Donald S. Grinton
S.S.	R.W.Bro. Edsel C. Steen
J.S.	R.W.Bro. G. Robert Jackson
Org.	R.W.Bro. Len R. Hertel
I.G.	W.Bro. Albert A. Barker
Tyler	R.W.Bro. Charles F. Grimwood

The I.P.M. R.W.Bro. Ronald E. Groshaw, Historian W.Bro. Henry G. Edger and Archivist Bro. Glen Jones were absent and are to be invested at the next Regular Meeting in March, 1982.

The Worshipful Master, W.Bro. George Zwicker, then announced the Lodge Committee Chairmen as follows:

General Purpose - R.W.Bro. Balfour LeGresley (SW)
Membership & Unattached Masons - R.W.Bro. Edmund V. Ralph
Refreshment & Entertainment - R.W.Bro. Edsel Steen (SS)
Reception - R.W.Bro. Donald S. Grinton (DC)
Masonic Information - R.W.Bro. Frank J. Bruce
Masonic Museum - V.W.Bro. Jacob Pos
Central Data Bank - W.Bro. F. James Major
Lodge Library - W.Bro. Rev. Gray Rivers
Lodge Publications - to be appointed
By-Laws - R.W.Bro. W. Ed Wilson

NOTE: All committee members who have not expressed a desire to be removed from his respective committee, are requested to continue on the same committee as in 1980-81. Your cooperation is much appreciated.

R.W.Bro. LeGresley, in thanking the Installing Board, remarked that Wisdom, Strength and Beauty had been employed in the Installation and Investiture of the Worshipful Master and Officers of The Heritage Lodge. He went on to say that he hoped the efforts of all the new officers would make the members of the Board feel rewarded in the future. After seconding the motion, by R.W.Bro. David C. Bradley, it was carried by the applause of the Brethren.

In response, R.W.Bro. Hutchinson, thanked the Senior Warden for his kind words and also thanked all those who had assisted him in the work of the evening.

Worshipful Brother Zwicker also added his thanks for the efficient and dignified manner in which the work was performed and then reverted back to General Business.

MOTION RE: AUDITOR'S REPORT

It was regularly moved by R.W.Bro. Gary Powell, seconded by W.Bro. Kenneth Bartlett, that \$3,000.00 from the Capital Fund and \$2,000.00 from the Life Membership Fund be invested in such certificates that will return the most favourable interest. Motion carried.

WORSHIPFUL MASTER'S ADDRESS (W.Bro. George E. Zwicker)

It is almost 12 years to the day that I was initiated into Corinthian Lodge No. 101, in Peterborough. If anyone had told me on that day of November 21, 1969, that I would be Master of two Lodges within 12 years, I'm afraid I would have considered him either the world's greatest prophet or the town fool. I was Master of Corinthian Lodge in 1978-79.

To the Brethren of The Heritage Lodge, once again my very sincere thanks for allowing me the high honour of serving this Lodge in the chair of King Solomon.

To the many visitors who sojourned to witness this happy occasion, I extend a warm welcome on behalf of the Lodge; and I must express a special appreciation to all those personal friends from the Peterborough District and surrounding area who drove approximately 240 km, or more, to be here this evening and offering me their much needed moral support. I would invite each and every visitor to return at any future time; I am sure you would be made very welcome.

The seed for this Lodge, The Heritage Lodge No. 730, was planted at the Regional Masonic Workshops held in Brantford and Hanover in 1976, and with the nurturing and cultivation by our most ambitious and untiring secretary, V.W. Bro. Jack Pos, the roots formed and the seed began to sprout; and then with the help of a group of dedicated Brethren, some now departed, the roots spread and the plant began to grow. Branches reached out and bloomed, until today it bears the fruit of nearly 400 members, many of whom are outstanding figures in masonic circles.

The Heritage Lodge is a unique and special Lodge in this Grand Jurisdiction; perhaps in more ways than one. Unique, in that it can, if need be, initiate candidates and confer degrees. I would hasten to add, however, this is not our express purpose or desire. Unique also in that all its Worshipful Masters have been Masters of other Lodges (in keeping with Government trends in Recycling Resource Materials).

Special, among other reasons, because its membership is gained from an area whose boundaries encompass approximately 555,000 sq. km, covering the entire Grand Lodge Jurisdiction, and also special because of its aims and objectives.

Our purpose, basically, is to salvage and preserve the masonic Heritage in this Jurisdiction of the Grand Lodge of Canada in the Province of Ontario.

To present researched papers of masonic interest; to locate and record masonic artifacts, to unfold masonic light from the past, (as our motto infers), and to pen the masonic history of today. These are our primary objectives.

The long-range mission which, I'm sure, is on the mind of each Heritage Lodge Brother is one of greater magnitude;

that is the procurement of a permanent establishment to be utilized as a Masonic Museum.

In its infancy, however, the Lodge must experience growing pains. It is necessary to put first things first.

Our accomplishments to date, which are numerous, have been the result of hours of labour and self-denial on the part of ambitious and dedicated members, and in many cases at the monetary expense of the individual.

The projects undertaken by the Lodge, such as the Heritage display of Masonic Artifacts and the preparation of the manuscript for the stage production "The Birth of our Grand Lodge" at the Annual Communication of the Grand Lodge in 1979 were outstanding successes and acclaimed by all masons. The Masonic Museum Project at the Black Creek Pioneer Village is progressing favourably, and as you heard from our Brother Secretary, was well received and endorsed by the Board of General Purposes.

During the past 4 months, Brothers Senior and Junior Wardens and myself held a series of what I will refer to as "mini meetings", in an effort to find a common ground on which we could develop a thread of continuity in The Heritage Lodge as the next 3 possible Masters. This status has changed this evening to the next two possible Masters.

In the beginning, we three did agree to agree. The main topics of discussion were, although not necessarily in this order:-

1. The number of meetings to be held per year.
2. Where and when to hold committee of general purpose meetings.
3. Establishing Lodge priorities.
4. Obtaining speakers, topics and paper reviewers.
5. Who should, or how should the lodge be governed.
6. The operational cost of the lodge outside the normal, everyday expenses.
7. The selecting of lodge officers.

Be it understood that a number of these questions must be presented to, and answered by, The Heritage Lodge Brethren. Other, of course, can, and have been ruled on by the Brethren involved and in accordance with the Lodge By-Laws.

The above questions were introduced to the Committee of General Purposes during a meeting at the Georgetown Masonic Temple, October 21, 1981, at which time it was agreed:

- a) That The Heritage Lodge would hold four (4) Regular Meetings per year, in accordance with the Lodge By-Laws, with Emergent Meetings, if and when, necessary.
- b) That any Meeting held outside the Regular Meeting place would, by Dispensation from Grand Lodge be considered a Regular Meeting of the Lodge.

- c) That the meetings of the Committee of General Purposes would revert to the original format of being held on the Third Wednesday of the month prior to the Regular Meeting, and at a time and place to be determined from time to time.
- d) That the main priority of the Lodge is the presentation of papers of masonic interest.

In this vein, I would take a quote from the Masonic Herald of June 1923:- "Freemasonry is a subject that presents more features of interest and more channels of thought for student investigation than any other topic in the world."

Brethren, we are looking for more people to research and present papers of interest. He need not be a member of this Lodge. You, or some brother you know, may have a topic of historical value about your, or his, Lodge or some masonic artifact within it, which could be significant in the Heritage of Masonry in Ontario.

These are the answers to some of the questions put forth. Others must, of necessity, be brought before the Lodge under General Business at a later date.

In the ensuing year the Lodge has been invited to the Peterborough District, on the approval of the Lodge, which, if successful, would be for our Regular Meeting in May, 1982.

Brethren, I have tried to keep my remarks as brief and the point as possible, in the interest of time and I apologize if it seemed too long to some.

Finally, may I take this opportunity to wish you, and yours, all the very best wishes for the coming festive season and may the G.A.O.T.U. Bless you throughout the coming year.

Thank you,

George E. Zwicker, W.M.

Suggested dates for the proposed Regular Meeting in Peterborough are May 15th or 22nd, 1982.

The Worshipful Master then called on R.W.Bro. Earl I. Querengesser, D.D.G.M., Waterloo District, who, after acknowledging the presence of R.W.Bro. N.V.R. Camp, G.S.W.; R.W.Bro. Frances E. Guy, D.D.G.M., Ontario District and R.W.Bro. Allan T.J. Wickins, D.D.G.M., Peterborough District; complimented the Installing Board on their work of the evening. He was also pleased to be able to receive so many distinguished Brethren to Waterloo District.

With reference to his inspection, Bro. Querengesser was proud to have The Heritage Lodge in Waterloo District. With over 350 members it certainly added to the Treasury of the District. He was pleased and impressed with the work and the condition of the Lodge Records.

He further commended the Lodge on the Black Creek Pioneer Village Project, which reinforced his impression of the inspiration and dedication of the Lodge members. He had read a number of papers published in the Lodge Proceedings and was pleased at the high calibre of research involved. He said this was truly the equivalent of a Post Graduate Course in Masonry. He stated that Craft Lodges, at the working level, provided the introduction to Freemasonry and Lodges such as The Heritage Lodge provided advanced courses in Freemasonry. However, the papers should be assembled and presented in a practical way for the benefit of all masons. Perhaps a better understanding of the correct dose of material is needed for more practical utilization. In conclusion he looked forward to many more years of inspiration and guidance from The Heritage Lodge, and then presented the Lodge with a framed coloured picture of the Past District Deputy Grand Masters of Waterloo District from its inception in 1970 to 1980.

At this time R.W.Bro. James Curtis approached the East to present to The Heritage Lodge an item of Masonic History in the form of a symbolic shovel mounted on a walnut plaque and the following inscription on the brass plate:

1922

1972

PRESENTED TO
BRO. L. D. JACKSON
A FOUNDING MEMBER OF
WINDSOR MASONIC LODGE NO. 138 A.F.&A.M.
ST. VITAL, MANITOBA
ON THE OCCASION OF
THE 50TH ANNIVERSARY OF THE LODGE
MARCH 1972

Bro. Jackson was a former Mayor of the City of Hamilton who passed the artifact on to W.Bro. John E. Brittain.

R.W.Bro. Balfour LeGresley, Chairman Committee of General Purposes, announced that the next meeting of the Committee would be held, subject to approval of the Temple Board, in the Georgetown Masonic Temple, February 17, 1982 at 7:30 p.m.

W.Bro. Rev. Gray Rivers outlined a tentative Charter Air Plan to the Beautiful Canary Islands with an additional three nights and four days in London, England to attend the Installation Ceremonies of Quatuor Coronati Lodge No. 2076. Additional details are included with this summons.

W.Bro. James Montague, P.M. of Alma Lodge, Galt, presented the "Travelling Square and Compasses" of Waterloo District to W.Bro. Zwicker and informed him that it must be passed on to the next Lodge on the P.D.G.M.'s trestle namely The Otto Klotz Lodge No. 731, January 25, 1982.

V.W.Bro. J. Pos on behalf of R.W.Bro. Lawrence Runnalls, presented three bound volumes of the current year's Lodge Proceedings, a service which R.W.Bro. Runnalls has provided since the Lodge was Instituted in 1977. Our sincere thanks to R.W.Bro. Runnalls for his kind thoughtfulness.

Following the invitation from the Junior Warden to enjoy refreshments in the banquet hall, the Lodge was closed in harmony at 11:15 p.m.

J. Pos,
Secretary.

COMING EVENTS

FEBRUARY 17, 1982, (Wednesday) - General Purpose Committee Meeting of The Heritage Lodge will be held in the Georgetown Masonic Temple, Georgetown, Ontario at 7:30 p.m. R.W.Bro. Balfour LeGresley, Chairman will be presiding and R.W.Bro. Ed Ralph will be the Recording Secretary. Major topic for discussion will be the Black Creek Pioneer Village Restoration Project.

MARCH 17, 1982 (Wednesday) - Twenty-Second Regular Meeting of The Heritage Lodge will be held in the Preston-Hespeler Masonic Temple, Cambridge, commencing at 7:30 p.m. Bro. Ray Doherty and R.W.Bro. Balfour LeGresley will present an illustrated paper and discussion on the Order of the De MOLAY.

MARCH 27, 1982, (Saturday) - The Fourth Regional Masonic Workshop at the K-W Masonic Temple, 440 Weber St. North, Waterloo, Ontario, 9:00 a.m. to 4:15 p.m. There will be four main speakers and a number of separate discussions groups following each speaker. This will probably be the last Eight District Regional Masonic Workshop because of the new Regional alignment for the Jurisdiction announced this year by the Grand Lodge Committee on Masonic Education. This promises to be an interesting conclusion to a successful series of Regional Workshops which started some 10 years ago. Come and let us hear your views on the following proposed 'Themes':

1. Grand Lodge - A Critical Review (Reinforcing our Objectives)
2. Image of Freemasonry - Shining or Tarnished (Polishing our Image)
3. Youth - Forgotten or Neglected (Strengthening our Youth Activities)
4. Masonic Prospectus (Planning our Future)

as well as the future of the Regional Workshop Program.

APRIL 21, 1982, (Wednesday) - General Purpose Committee Meeting of The Heritage Lodge. Time and place to be decided at the February 17th meeting; invitations will be welcomed.

MAY 15, 1982, (Saturday) - Twenty-Third Regular Meeting of The Heritage Lodge will be held in the Peterborough Masonic Temple, 415 Rubidge St., Peterborough, Ontario, commencing at 2:00 p.m. W.Bro. Alan J. Cohoe will present a paper dealing with the Irish Influence in Eastern Ontario and the formation of the Grand Lodge of Canada.

AUGUST 18, 1982, (Wednesday) - General Purpose Committee Meeting of The Heritage Lodge. Time and place to be decided at the April 21st meeting; invitations will be welcomed.

SEPTEMBER 15, 1982, (Wednesday) - Twenty-Fourth Regular Meeting of The Heritage Lodge will be held in the Preston-Hespeler Masonic Temple, Cambridge, commencing at 7:30 p.m. Annual election of Lodge Officers.

OCTOBER 20, 1982, (Wednesday) - General Purpose Committee Meeting of The Heritage Lodge. Time and place to be decided at the August 18th, meeting; invitations will be welcomed.

NOVEMBER 17, 1982, (Wednesday) - Twenty-Fifth Regular Meeting of The Heritage Lodge will be held in the Preston-Hespeler Masonic Temple, Cambridge, commencing at 7:30 p.m. Installation of the Worshipful Master and Investiture of the Lodge Officers. This is also the customary Official Visit of the D.D.G.M. of Waterloo District.

* * *

IN MEMORIAM

Worshipful Brother James Albert Faulkner

Initiated into Guelph Lodge No. 258, 1963
Installed as Worshipful Master, Guelph Lodge, 1973
Wellington District Chairman Masonic Education, 1980

Charter Member and First Secretary of
The Heritage Lodge No. 730, G.R.C.

Passed to the Grand Lodge Above
November 19, 1981

We cherish his memory in our hearts and extend
our Fraternal sympathy to his family

Farewell, dear voyageur, 'twill not be long,
Your work is done - now may peace rest with thee.
Your kindly thoughts and deeds, they will live on.
This is not death - 'tis immortality.

* * *

QUESTIONS AND ANSWERS *

Answers by R.W. Bro. Ross Hepburn

Past Deputy Grand Master

P.M. and Editor, Masters' & Pastmasters' Lodge, No. 130.

QUESTION 1382: After the candidate has answered the questions before being passed or raised the W.M. asks if any Brother desires to put others; should they be reasonable he will consider them. What questions are permissible?

ANSWER: The question is based on current Masonic practice and not on the exact wording of the New Zealand official ritual.

It is provided in the ritual in the portion "Communication of the P.G. and P.W." before the Second Degree, that the W.M. is to say "These are the usual questions. If any Brother wishes me to put others, I will do so." This is followed by the statement in brackets "The only additional Questions Permissible are Questions from the Lecture."

The ritual does not define the meaning of "The Lecture." Presumably it means the Reasons for Preparation on which the Test Questions of the First Degree are largely based — rather than on the First Tracing Board Lecture, which the candidate may not have heard. A comment by an English Masonic writer tends to confirm this.

Wor. Bro. E. H. Cartwright in his Commentary on the Ritual states that the E.A.'s Test usually and baldly ends with a reference to the P.P. of my E. but he is not enlightened as to what they are and it may be years before he learns them from the (Catechetical) Lecture. In the New Zealand official ritual the P.P. of my E. are explained in the Reasons for Preparation, which are not included in the English rituals.

Wor. Bro. Harry Carr in The Freemason at Work states that the Questions leading to the next degree i.e. the 'proficiency tests' were not in general use until the union of the two Grand Lodges. The first official record of the questions is found in 1809-10.

Bro. Carr says that in effect the candidate in the early days received during each degree what later became an intermediate ceremony of Test Questions, and entrusting as a preliminary to the next degree.

Incidentally Bro. Carr, referring to the requirement of a 'test of merit' says that in most Lodges our candidates need to answer only twelve questions leading from the First to the Second Degree and only nine Questions from the Second to the Third, prompted if necessary in their replies. Moreover where some of the answers are necessarily somewhat obscure, requiring at least a certain amount of explanation, nobody ever bothers to explain what those answers mean.

He contrasts this with the procedure in U.S.A. where in most of the forty-nine jurisdictions the Proficiency Tests (as they are called) form a complete survey of the preceding ceremony in the form of Questions and Answers, including all the procedural details and their symbolism and generally the Obligation as well, all recited from memory.

R.W. Bro. K. S. Forne, P.M., said that the candidate should have an intelligent understanding of the ceremony which he had been through and his proposer and second were responsible for giving him proper instruction. There was too short a period between degrees for him to gain knowledge. The Brethren in America have something to recommend them.

Wor. Bro. E. S. Tuck, Associate, said that he met with the Senior Warden of Lodge Honolulu in Hawaii who showed him a copy of the Lodge Summons which set out the work for twelve months with the names and addresses of the officers. Anyone could pick up and carry on the work being done and was competent to do so. There was a great deal in teaching. We can be a little more diligent.

V.W. Bro. R. E. Pugh-Williams asked if additional questions had ever been put. The questions in the ritual should be enlarged to give the candidates proficiency and some proof that they have received instruction, instead of repeating the answers parrot like.

* From Transactions of the Masters' & Past Masters' Lodge

R.W. Bro. Hepburn said that Wor. Bro. Carr in giving the Editor permission to quote from his book *Early French Exposures* asked him to make sure that nobody quotes his material in relation to our present day practice. *Early French Exposures* is a study of French Rituals 1737-1751 and nothing more.

He also suggests that when quoting the book the Editor should name the book (in his acknowledgments) with the words "published by the Quatuor Coronati Lodge". The Editor having referred to the *Early French Exposures* wishes to make it clear that he has referred to them merely as a matter of interest and has endeavoured to keep within the limitations mentioned by Wor. Bro. Carr.

QUESTION 1383: Why is the Third Degree incomplete?

ANSWER: The reason appears to be the manner in which the Legend of H.A. has developed, namely that it contains the substituted secrets due to the fact that the word was lost. No one knows the source from which the Legend came. Wor. Bro. Harry Carr in *The Freemason at Work* states that it is important to emphasise that the Hiram Legend did not come into the ritual all ready-made as we know it today. The modern Legend contains elements from at least two (and possibly three) separate streams of legend as is shown in the earliest record of a 'raising' in the Graham MS. of 1726 (relating to the sons of Noah).

Bro. Carr also points out in *The Freemason at Work* that at the time when Grand Lodge was founded in 1717 only two degrees were in general usage in England and Scotland, the first for the 'Entered Apprentice' and the second for the 'Master or Fellow Craft'. The Third Degree, when it eventually appeared in 1725 was not a new invention. It arose by a splitting of the original First Degree into two parts, i.e., for the E.A. and the F.C., so that the original Second Degree became the Third in the new Three-Degree system.

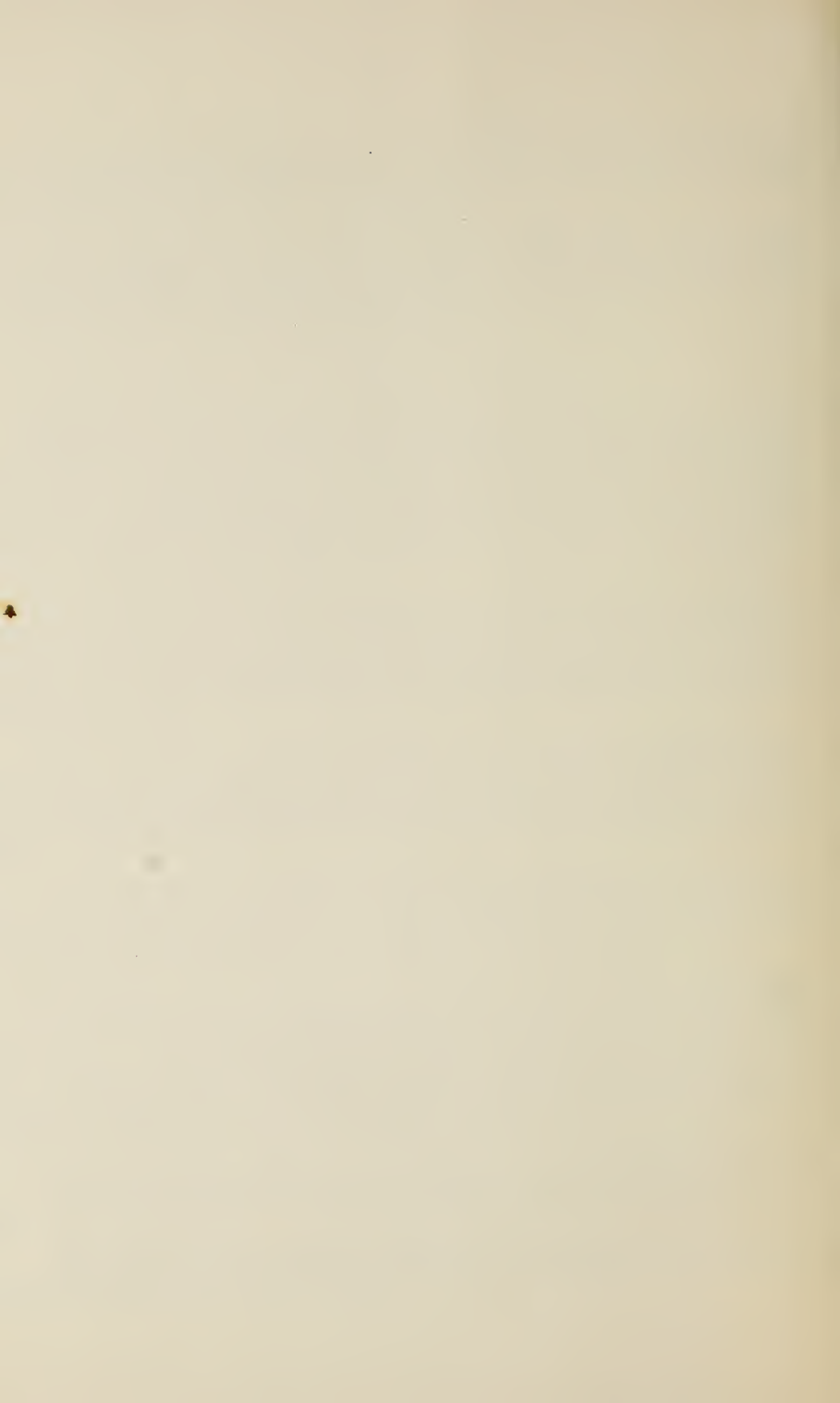
When the contents of the Third Degree, now including the Hiram Legend, appeared in print for the first time in Samuel Prichard's *Masonry Dissected* in 1730, it is clear that the ceremony already contained material (i.e. a reference to a 'lost word') which subsequently formed one of the elements of the Royal Arch story. It must be emphasised however, that this does not mean that the Royal Arch existed in 1730.

There seems to be little doubt that soon after its appearance in England, the Royal Arch began to embody various links with the Legend of the Third Degree. Apparently both 'ceremonies' were verbally modified so that a more or less tenuous relationship was established. The Royal Arch did not grow naturally on the tree of the Craft degrees, but it was 'grafted' on to one of its three branches.

It may be of interest to mention that in a French exposure *Catechism des Francs-Masons* by Louis Travenol (1744) the Master was described as Adoniram (not Hiram Abif) and the word (Jehova) was not lost. However the nine Masters sent by King Solomon to search for him, fearing that the ruffians might have obtained the word from him, resolved to change it and to adopt in its place the first word that any of them might utter while disinterring the corpse which was accordingly done. The same story appears in other French exposures. (See *Early French Exposures* by Harry Carr pages 97, 257, 331 and 454.)

The Legend of H.A. first appeared in Prichard's *Masonry Dissected* of 1730 and the French exposures appear to be based on this but to have modified the story to some extent.

R.W. Bro. K. S. Forne said that it was essential that part of the Third Degree is incomplete. We are seeking and can never find all the answers here. If the degree was complete we would not be here at Lodge.



Proceedings

The Heritage Lodge No. 730

A.F. & A.M., G.R.C.

INSTITUTED

Sept. 21, 1977

George E. Zwicker, W.M.
499 O'Connell Road,
Peterborough, Ontario,
K9J 4E1.

Home (705) 743-2113
Bus. (705) 743-4803



CONSTITUTED

Sept. 23, 1978

J. Pos, Sec'y/Editor
10 Mayfield Avenue,
Guelph, Ontario,
N1G 2L8.

Home (519) 821-4995
Bus. (519) 824-4120

Vol. 5, No. 3 Cambridge, Ontario Canada

March, 1982

PLEASE NOTE:

The views and opinions expressed by the speakers, reviewers and other participants in the paper presentations, discussions and demonstrations, as reported in these proceedings, as well as authors of special articles and other publications are not necessarily those of The Heritage Lodge.

* * *

TWENTY-SECOND REGULAR MEETING

The Twenty-Second Regular Meeting of The Heritage Lodge No. 730, G.R.C., was held in the Preston-Hespeler Masonic Temple, Cambridge, Wednesday, March 17, 1982, with 13 Officers, 30 Other Members and 22 Visitors for a total of 65 Masons as per Lodge Register.

OPEN THE LODGE

The Lodge was opened in the First Degree at 7:45 p.m. by W.Bro. George E. Zwicker, who welcomed the Brethren and asked any visitors from a considerable distance to stand and introduce themselves that they may be recognized and welcomed. He also commented that as we had a busy evening, he would proceed directly to the business of the Lodge and delay formal welcome until after the visiting hour of 8:00 o'clock had arrived.

CONFIRMING MINUTES

It was regularly moved by W.Bro. Forest Jones, seconded by R.W.Bro. Drew, that the minutes of the twenty-first Regular Meeting of the Lodge, held in the Preston-Hespeler Masonic Temple, Cambridge, November 18, 1981, which were printed in the Lodge Proceedings, Vol. 5, No. 2, and which were circulated by mail to the entire membership, be accepted as circulated. Motion carried.

CORRESPONDENCE

Letters were recieved as follows:

1. From Bro. Walter Sherrington, Edmonton, Alberta, member of the Lodge, dated November 29, 1981, enclosing a coloured print of a Jubilee China plate, fired in 1909 on the occasion of the 50th Anniversary of Doric Lodge No. 121, Brantford. The plate is in his possession and Bro. Sherrington will present or have it presented to the Lodge at some future period. He also sent along some heavy masonic reading in the form of several papers written by W.Bro. Bill Lowrie.
2. From W.Bro. Peter Diebel, Secretary for Waterloo District, advising of the Grand Master's Banquet on July 21, 1982. Tickets are available at a cost of \$13.00 each.
3. From W.Bro. Eugene Gerhart, Parry Sound, member of the Lodge, dated November 15, 1981, offering to donate a framed picture of a large group of Masons attending the "72"nd Annual Communication of the Grand Lodge held at the Ontario Agricultural College, Guelph in 1972.
4. From W.Bro. Gilbert Beckett, Ottawa, member of the Lodge, dated December 9, 1981, advising that V.W.Bro. O.E. Andrew is in the Cambridge Memorial Hospital. He is paralyzed from the waist down and had recently moved to the Cambridge area. Your secretary phoned W.Bro. Joe Vlieks in Hespeler and notified him of the circumstances. W.Bro. Vliehs visited Bro. Andrew the following day.
5. From Bro. Harold Aggett, Toronto, dated December 9, 1981, requesting a demit from the Lodge.
6. From R.W.Bro. Frank Bruce, Scarborough, Chairman of the Lodge Committee on Masonic Information, dated January 22, 1982, giving information on upcoming papers and names of authors for the March and May meetings.
7. From E.G. Cosh, Secretary of the Preston-New Hope Masonic Holding Company, Cambridge, dated February 1, 1982, advising the Lodge of a change of personnel; the new custodian is Mr. A.J. Harriman, telephone number (519) 653-0787, and himself as the new Secretary.
8. A second letter from R.W.Bro. Frank Bruce, dated February 2, 1982, enclosing a copy of W.Bro. Allan J. Cohoe's paper titled "The Irish Fact in Early Canadian Masonry", to be presented at the Peterborough Masonic Temple, Saturday, May 15, 1982. He also expressed his concern that he only had one paper in hand for the fall meetings of 1982.
9. From four Brethren and a member of the family of our late Brother Foster, from the Niagara Falls, Fort Erie Region, all in the first two weeks of February, 1982, giving details, newspaper clippings and other announcements concerning the death of R.W.Bro. Jack Allister

Foster, a member of The Heritage Lodge, who died on December 3, 1981, at the age of 78 years.

10. From V.W.Bro. Alfred E. Harrington, Richmond, dated February 23, 1982, enclosing payment for Life Membership in The Heritage Lodge No. 730, G.R.C.
11. From the Office of the Grand Secretary, dated February 25, 1982, Re: Proposed amendments to the Lodge By-Laws, and announcing that the changes cannot be approved and advising the Lodge that our purpose could be achieved in other ways without writing it into the Lodge By-Laws. He also stated that this had been discussed with the Deputy Grand Master.
12. A second letter from the Office of the Grand Secretary, dated February 25, 1982 granting The Heritage Lodge No. 730, G.R.C., Special Dispensation to hold their May meeting, to be held in the Masonic Temple, Peterborough Saturday, May 15, 1982, at 2:00 p.m.
13. From the Trustees of Bernard Lodge No. 225, A.F.&A.M., G.R.C., dated March 2, 1982, announcing an Auction Sale to take place in the Listowel Memorial Arena, Saturday, May 29, 1982, at 1:00 p.m. A few of the items to be sold include, Morris Piano, Bell Organ, 25 blue occasional chairs, 5 officer's chairs, 8-10 ft. side seats upholstered seat and back, and other lodge furnishings and banquet items.
14. A third letter from the Office of the Grand Secretary, dated March 8, 1982, acknowledging our request for approval of a number of proposed names for the nonprofit Holding Corporation. (This was followed up by a phone call today from M.W.Bro. Robert Davies, informing the Lodge that he had discussed it with the Grand Master, M.W.Bro. Howard Polk and R.W.Bro. Norman Byrnes our legal council and that with minor changes and in consultation with Bro. Byrnes, we could proceed with appropriate application forms for the formation of the legal body for the purposes outlined in earlier correspondence.)
15. From W.Bro. Allan Cohoe, Kingston, member of the Lodge, dated March 9, 1982, enclosing a list of names of members of Duke of Leinster Lodge No. 283, which he had received from the Grand Lodge of Ireland in connection with his proposed paper to be presented in May of this year.
16. From R.W.Bro. E.J. Scarborough, Hanover, member of the Lodge, announcing the Hanover Lodge Annual Steak Fry, Monday, June 28, 1982, at 6:30 p.m. at the Hanover Masonic Temple. Guest speaker is R.W.Bro. A. Lou Copeland.
17. From W.Bro. Harvey Jones, Cambridge, Secretary of Concord Lodge, No. 722, and a member of our Lodge dated March 11, 1982 indicating that if all goes well and W.Bro. Rev. Gray Rivers, is nominated and elected as D.D.G.M. for Waterloo District; this will mark the

special occasion for the first D.D.G.M. from Concord Lodge and the first meeting for the District will be in Concord Lodge, Thursday, September 2nd, 1982, in the Preston-Hespeler Masonic Temple with the guest speaker on that significant occasion being our own I.P.M. and Deputy Grand Master, R.W.Bro. Ronald E. Groshaw.

18. From W.Bro. A.G.A. Kennedy, Waterloo, Chairman of The Waterloo District Reception Committee, dated March 12, 1982, announcing the date for the Grand Master's Reception and Banquet for M.W.Bro. Howard O. Polk, on Friday, May 28, 1982, at the K-W Granite Club, 69 Agnes St. (Park at Agnes) Kitchener at 7:00 p.m. Social hour 6:00-7:00 p.m.; tickets are \$15.00 each. Order tickets before April 30, 1982 from A.G.A. Kennedy, 358 Craig-leith Dr., Waterloo N2L 5B7.

MOTION RE: CORRESPONDENCE

It was regularly moved by R.W.Bro. Ed Drew, seconded by R.W.Bro. Robert Throop, that the correspondence be received and processed in accordance with Lodge Practice. Motion carried.

PASSING ACCOUNTS

The following accounts totalling \$1,597.02, and covering the period since the last Regular Meeting, dated November 18, 1981, to March 17, 1982, were presented:

Secretary's Account:

Postage	\$ 33.70	
Postage Nov. Proceedings	<u>193.02</u>	\$ 226.72

Mrs. Karen Perry, Fergus:

Typing Nov. Proceedings (16.5 pgs.)	24.75	
Typing Mailing List (22 pgs.)	<u>33.00</u>	57.75

The House of Print, Guelph:

Printing Nov. Proc., Vol. 5, No. 2		
500 copies, Invoice #13040	320.14	
Printing Mailing List Booklets		
450 copies, Invoice #13041	<u>324.50</u>	644.64

Grand Lodge A.F.&A.M., Hamilton:

Semi-annual dues, (July 1, 1981- Dec. 31, 1981)	487.75	
Commutation of Life Memberships for R.W.Bro. R.E. Groshaw (\$25) and R.W.Bro. E.V. Ralph (\$25)	<u>50.00</u>	537.75

Guelph Printing Service Ltd., Guelph:

1500 Brown Kraft Envelopes, Invoice #22248		120.48
---	--	--------

R.W.Bro. Edsel C. Steen, Sr. Stewards
Account:

March refreshments		<u>9.68</u>
--------------------	--	-------------

TOTAL		<u>\$1,597.02</u>
-------	--	-------------------

MOTION RE: ACCOUNTS

It was regularly moved by R.W.Bro. Balfour LeGresley, seconded by R.W.Bro. David Bradley, that the accounts be paid. Motion carried.

RECEIVING PETITIONS

Applications for membership by Affiliation were received from the following:

1. COWIE, Gordon Raymond, P.D.D.G.M.; R.R. #2, Caledonia, Ontario; Age 68; Farmer; member of St. Andrews Lodge No. 62, G.R.C.; recommended by V.W.Bro. C. Laverne Dawdy and R.W.Bro. W.J. Curtis.
2. MANERY, George T., D.D.G.M.; R.R. #2, Chesley, Ont.; Age 71; Farmer; member of Forest Lodge No. 393, G.R.C.; recommended by R.W.Bro. E.J. Scarborough and R.W.Bro. C.R. Harris.
3. COOPER, Gordon H., P.M.; 20 Grove Park Square, Bramalea, Ont.; Age 47; Toolmaker; member of Longbranch Lodge No. 632, G.R.C.; recommended by W.Bro. John Boersma and R.W.Bro. Ed Drew.
4. GAME, Derrick L.F., P.M.; 58 Terra Cotta Cresc., Brampton, Ont.; Age 55; Locomotive Engineer; member of Ionic Lodge No. 229, G.R.C.; recommended by W.Bro. John Boersma and R.W.Bro. Ed Drew.
5. GIBSON, Gordon Harry, P.M.; 19 Barker St., Paris, Ont.; Age 48; Fork Truck Lifter; member of St. John's Lodge No. 82, G.R.C.; recommended by R.W.Bro. W.H. Wells and W.Bro. C.R. Burton.
6. HARRISON, Philip B., P.M.; 25 Belfry Dr., Newmarket, Ont.; Age 51; High School Teacher; member of Tuscan Lodge No. 99, G.R.C.; recommended by R.W.Bro. Ed Ralph and W.Bro. Charles Tugwell.
7. HOEKZEMA, John Derrick, W.M.; R.R. #3, Georgetown, Ont.; Age 52; member of St. Clair Lodge No. 135, G.R.C.; recommended by V.W.Bro. R.S. McMaster and R.W.Bro. Ed Wilson.
8. REIDL, Charles Frank, P.M.; Box 41, 17 Oriole Circle, Walkerton, Ont.; Age 42; Police Officer; member of Saugeen Lodge No. 197, G.R.C.; recommended by R.W.Bro. C.R. Harris and R.W.Bro. E.J. Scarborough.
9. ELSON, Walter Robert, M.M.; 118 Hillside Ave., Paris, Ont.; Age 34; Runoff Inspector; member of St. John's Lodge No. 82, G.R.C.; recommended by R.W.Bro. W.H. Wells and W.Bro. C.R. Burton.
10. HOWE, Philip, M.M.; #405-82 Hillside Dr., Milton, Ont.; Age 38; Chartered Life Underwriter; member of St. Clair Lodge No. 135, G.R.C.; recommended by V.W.Bro. Frank Chisholm and W.Bro. W. McNeil.

11. SCHREIBER, Wayne G., M.M.; 439 Park St., Kitchener, Ont.; Age 55; Cost Accountant; member of Grand River Lodge No. 151, G.R.C.; recommended by W.Bro. Earl Gillespie and V.W.Bro. Gordon Wilker.

MOTION RE: APPLICATIONS FOR AFFILIATION

It was regularly moved by W.Bro. R. Forest Jones, seconded by R.W.Bro. Ed Drew, that the applications be received, processed in the usual manner and the names published in the Lodge Summons for balloting at the next Regular Meeting. Motion carried.

READING NAMES OF BRETHREN IN ARREARS OF DUES

The following Brethren, whose names were presented at the last Regular Meeting as being in arrears, are still more than 12 months in arrears of dues:

HARGREAVES, Ross E., P.D.D.G.M., R.R. #3, Exeter
MILLER, Graeme R., P.M., King St. E., Burford
MORIN, Malcolm, P.M., 23 Lofthouse Square, Scarborough
SILAGY, Thomas A., P.M., 40 Lakeshore Rd., St. Catharines
MIOR, A.O., M.M.,
LIEBROCK, R.A., P.M., 2515 Grand Maris W., Windsor

The Secretary reported that he had just received a new address for Bro. Mior; R.W.Bro. LeGresley reported that he was attempting to contact Bro. Liebrock and recommended that we delay action until the next Regular Meeting. W.Bro. Forest-Jones indicated that Bro. Morin had been suspended for nonpayment of dues from a craft lodge and other masonic bodies.

SUSPENSION OF MEMBERS

W.Bro. George Zwicker therefore declared that W.Bro. Malcolm Morin be suspended from The Heritage Lodge No. 730, G.R.C. for nonpayment of dues, effective March 17, 1982.

GENERAL BUSINESS

The Worshipful Master called on R.W.Bro. Balfour LeGresley for the Report of the General Purpose Committee. (As the report is summarized in part in the Resolutions that were subsequently presented by R.W.Bro. LeGresley, it is not presented in its entirety, but only the other important actions as recommended by the Committee of General Purposes.)

Item 3.8, Lodge Publications - Discussion took place on the need for Publications Chairman to fill the present vacancy and the W.M. will attend to it. It was suggested that a Committee Chairman not be a Regular Officer. (R.W. Bro. LeGresley suggested that the Lodge Secretary put in a request for volunteers in the next Lodge Proceedings).

Item 3.9, Lodge Historian - The Assistant Secretary read a report from W.Bro. Henry Edgar, the Lodge Historian, who suggested that the annual report could have been typed on a spirit-master or stencil and copies made for general

distribution or it might serve as a paper to be presented in Lodge. Discussion indicated that the annual report may not be appropriate for a Lodge Paper but should certainly be distributed to the members attending the meeting when the report is presented.

Item 3.10 Lodge By-Laws - (A notice of motion was presented later under General Business at this meeting.)

Item 8.0 New Business - W.Bro. J. McKenzie requested a representative to attend Blackwood Lodge No. 311 at their Regular Meeting on March 2, 1982, to explain the Lodge Room Restoration Project and V.W.Bro. J. Pos accepted the assignment.

A meeting on the origin of Lodges in the Hamilton area was announced for February 24th, in Burlington.

The Chairman, R.W.Bro. LeGresley, mentioned that the Freemason will give us space for a regular column and an Editor is required.

The Chairman requested that the Lodge Information Pamphlet be revised and R.W.Bro. Clifford Baxter volunteered.

MOTION RE: REPORT OF COMMITTEE OF GENERAL PURPOSES

Moved by R.W.Bro. Balfour LeGresley seconded by R.W. Bro. David Bradley that the Report be accepted. Motion carried.

MOTION RE: CORRESPONDING SUBSCRIBER

Moved by R.W.Bro. Balfour LeGresley seconded by R.W. Bro. David Bradley, that any Master Mason in good standing may become a Corresponding Subscriber to The Heritage Lodge Proceedings on payment of an annual fee equal to the annual dues of the Lodge. Motion carried.

RECEIVING VISITORS

On the invitation from the Worshipful Master, two visiting Brethren from Guelph namely: V.W.Bro. Jock Harris and Bro. David Dawdy both of Speed Lodge No. 180, were received and invited to enjoy the work of the evening.

AT THE ALTAR

Worshipful Brother George Zwicker then called on W.Bro. Rev. Gray Rivers, the Lodge Chaplain, to attend the altar:

The wise King Solomon in his writings which we know as "The Book of the Proverbs" tells us to "train up a child in the way he should go and when he is old he will not depart from it." He also said: "My son, if you cry out for insight, and raise your voice for understanding; if you seek it like silver and search for it like hidden treasures, then you will understand the fear of the Lord, and find the knowledge of God. For the Lord gives wisdom, from his mouth comes knowledge and understanding."

LET US PRAY

Almight God, the source of all knowledge and the giver of understanding; grant that as we consider the future of our great Fraternity we may be aware that it lies within the lives and hearts of the sons who follow us. May our meditations of this night be a means directing those young men into the paths of virtue and of science which form the basis of our Masonic Art. Thus may we fulfill the heritage which we cherish by imparting to our youth the desire to follow in our footsteps and to honour Thy Most Holy Name. Amen.

SO MOTE IT BE

RETURN TO THE ORDER OF GENERAL BUSINESS

R.W.Bro. Balfour LeGresley continued by stating that he and the Worshipful Master, W.Bro. Zwicker, had visited with the Grand Secretary earlier in the day in Hamilton. As a result of their deliberations combined with the discussions at the meeting of the Committee of General Purposes concerning the subject of the proposed Lodge Room Restoration Project, the following questions and answers were read from the minutes:

1. If we do not own the building what control do we have over the building? Answer - There is no guarantee, and we will be responsible for maintenance. A portion of funds raised will be set aside as an endowment to provide perpetual maintenance.
2. Will the building conform to Grand Lodge building standards? Answer - This may not be possible due to size and the date or period which the lodge room represents. However, the Grand Lodge Advisory Committee on Lodge Buildings will be consulted and approval solicited from Grand Lodge for dedication of the lodge room.
3. What is the situation of the furniture? Answer - All furnishings will be on loan from The Heritage Lodge. Legal agreements will have to be formulated to insure adequate protection for all parties.
4. Will we own the building? Answer - The building will belong to the Metropolitan Toronto Regional Conservation Authority.
5. How are we going to raise the money? Answer - Through a Charitable Foundation approved by National Revenue. It can also be a fund raising campaign by our members under the Metropolitan Toronto Conservation Foundation.
6. What sort of time frame is involved? Answer - The present structure must be removed within a year and we must make a commitment as soon as possible.
7. What is the feasibility in the relationship between the Lodge and Metropolitan Toronto Region Conservation Authority? Answer - The most appropriate method is for

us to raise money through our own Foundation or Holding Corporation and make expenditures to M.T.R.C.A. as required. We can establish broad objectives to meet other needs if necessary and subject to proper approval for future activities.

8. Why are we doing this? Answer - i) this is why The Heritage Lodge was formed; ii) we are placing emphasis on heritage preservation. This is a display museum not a Standard Museum, but a properly constructed concrete basement vault will be used for safe storage of artifacts and documents.
9. Should this be a Grand Lodge Project? Answer - Yes, because it will be a window through which the public can see masonry as it existed during days of pre-conederation. Grand Lodge gave the responsibility to The Heritage Lodge with no financial support.

INFORMAL DISCUSSION

Following the formal presentation, the meeting was opened for informal discussion. A large number of Brethren participated and a number of the above questions were re-stated for further clarification.

EDITOR'S NOTE

It should be noted at this time that the formal questions and answers were the result of deliberations at the most recent meeting of the Committee of General Purposes, held on February 17, 1982, with 15 members and 1 visitor present. Prior to that meeting a great deal of discussion had taken place through various means and at different locations. Much of the current information is recorded in a separate loose leaf volume of more than 100 pages and growing, titled "Chronological Record of the Development for the Restoration Project of the Original Home of Blackwood Lodge No. 311, G.R.C." prepared and updated by V.W.Bro. Jack Pos.

In addition, this Editor wishes to remind the Brethren that a Lodge Museum Committee was appointed when the Lodge was Instituted in 1977. Its terms of reference were clearly defined under ARTICLE VIII, Section 7, of the Lodge By-Laws, which states in part ... "arrange for suitable facilities to exhibit, for public display". The first written report of this Committee was presented at the First Regular Meeting of the Lodge dated September 21st, 1977, and can be read in its entirety in Vol. 1, No. 1, of the Lodge Proceedings. That report emphasized the necessity of incorporating a Charitable Foundation separate from the Lodge and suggesting the name "The Heritage Masonic Museum Foundation".

In response to the question of Grand Lodge Support, the Lodge Secretary explained that The Heritage Lodge was given an opportunity to present a PROGRESS REPORT to a meeting of the Board of General Purposes at the Annual Communication of The Grand Lodge, held in Toronto on July 13, 1981; this report included the proposed plans for the

"Restoration of a Pioneer Masonic Lodge Room". While there was no time allowed for discussion, many favourable comments were expressed after the meeting.

However, formal discussion was allowed at the Fall Meeting of the Board, held in the same venue on November 14, 1981. Our proposal was presented under the first item of the agenda titled "Masonic Visability in the Community". The minutes of that meeting, as recorded by the Grand Secretary states "Thereafter an unanimous consensus was received in support of not only the project but also in support of a campaign to fund this project". (Editor's note - there were no abstaining votes for either of the two resolutions.)

The following excerpts are summarized from a letter dated December 2, 1981, Office of the Grand Secretary; and addressed to Dr. Ronald E. Groshaw ... "being directed to you in recognition of your involvement and your unique position as liaison between Grand Lodge and (The) Heritage Lodge No. 730."

"M.W.Bro. Howard O. Polk, Grand Master, after much deliberation and being in receipt of legal advice, has directed that the following guidelines be established in pursuit of the goal of (The) Heritage Lodge in the establishment of a reconstructed Masonic Lodge Room in Black Creek Pioneer Village.

1. Permission is granted herewith to the brethren of (The) Heritage Lodge No. 730 to proceed with their intended project, that is the establishment of a reconstructed Masonic Lodge Room in Black Creek Pioneer Village. The Grand Master emphasizes that it be understood that this permission is granted for this one project only and must not be construed as blanket approval of similar projects or indeed as a precedent in the future.

2. This project is deemed to be that of (The) Heritage Lodge No. 730 and as such will receive no financial assistance from the Grand Lodge A.F.&A.M. of Canada in the Province of Ontario.

3. M.W.Bro. Howard O. Polk herewith grants permission to (The) Heritage Lodge No. 730, allowing them to approach all the lodges in the jurisdiction, if desired, in order that they might be given an opportunity to participate in this project. The Grand Master further directs that any approach must be made in a discreet way and not by means of a general canvass.

4. The Grand Master further suggests that (The) Heritage Lodge No. 730 make application and seek a charter for a nonprofit holding corporation without share capital in order that a vehicle be established to conduct the company's business, such as authorizing the lease, collecting and administering the funds, and any other contractual dealings that may be desired with the Conservation Authority."

These were three other items dealing with proper insurance, leasing agreements and compliance with the Mechanic's Lien Act. The letter concluded with the request that the Grand Master be kept informed of future progress.

In response to a question concerning the actual cost of the project and the amount of money to be raised, V.W. Bro. Pos responded - that a detailed estimate, at 1981 prices, had been prepared by the Metropolitan Toronto and Region Conservation Authority which indicated at total restoration cost of \$67,870.00.

An additional amount of \$10,000.00 would be required to provide a concrete basement vault for safe storage of archival material and memorabilia. This space would have to be insulated, air conditioned, properly lighted and ventilated and provision made for an outside access without encroachment on the visible architecture and aesthetics of the period.

To insure that the project should not become a financial burden to future generations of masons, a sum of \$25,000.00 would be required and turned over to the M.T.R.C.A. as an endowment, so that the earned interest will provide for perpetual care and maintenance.

Similarly, an endowment of \$5,500.00 would be administered by a local masonic committee, delegated to arrange schedules for attendant staff or volunteers to act as guides for the lodge room when open for public display, primarily on special holidays and weekends. Such recruited masons would be given an allowance to compensate for public transportation and meals. Additional revenue that may be derived from the use of the Lodge Room outside normal public hours, may also be used by this committee to improve the operations and display of masonic artifacts.

MOTIONS RE: RESTORATION PROJECT

1. That The Heritage Lodge proceed with the project of providing a century-old masonic building presently located in Woodbridge to Black Creek Pioneer Village for restoration. Moved by R.W.Bro. Balfour LeGresley and R.W. Bro. Walter Schaefer. Motion carried.

2. That The Heritage Lodge proceed to seek a charter under an appropriate name such as, 'The Heritage Masonic Holding Corporation', to provide a vehicle to conduct the business of the corporation, such as, authorizing leases, collecting and administering funds, and any other contractual dealings that may be desired with the Metropolitan Toronto and Region Conservation Authority and its Foundation. Moved by R.W.Bro. Balfour LeGresley and R.W.Bro. Edsel C. Steen. Motion carried.

3. That the Corporate Members include, R.W.Bro. Balfour LeGresley, V.W.Bro. Jacob Pos and W.Bro. Ronald G. Cooper as Trustees. Moved by R.W.Bro. Ed Ralph and W.Bro. Gray Rivers. Motion carried.

4. That the cost for the establishment of the non-profit holding Corporation be paid from the Capital Fund. Moved by R.W.Bro. Balfour LeGresley and R.W.Bro. Ed Drew. Motion carried.

5. That a Task Force be appointed to raise the necessary funds for the Lodge Room Restoration Project. Moved by R.W.Bro. Balfour LeGresley and R.W.Bro. Donald Grinton. Motion carried.

6. That a Second Task Force be appointed to expedite the Lodge Room Restoration Project. Moved by R.W.Bro. Balfour LeGresley and W.Bro. T.J. Thom. Motion carried.

NOTICE OF MOTION

R.W.Bro. W.E. Wilson gave notice as follows:

At the next Regular Meeting of The Heritage Lodge No. 730, I shall move or cause to be moved the following changes to the By-Laws of the Lodge. These By-Laws were originally published in the Proceedings of The Heritage Lodge dated October, 1978, and amended as recorded in the Proceedings for September, 1980 and September, 1981.

ARTICLES I, II, III AND IV - as published

ARTICLE V, para. 1.

In line 4, after 'Director of Ceremonies' add 'Historian, Archivist'.

ARTICLE V, para. 2.

In line 2, change 'September' to 'November'.

ARTICLE V, para. 3.

In line 2, change 'September' to 'November'.

ARTICLE V, para. 4.

In line 2, change 'two' to 'three'.

ARTICLE V, para. 5.

In line 4, after 'Historian' add 'Archivist'.

ARTICLE VI, para. 8.

In line 5, delete the sentence 'He shall also keep an account showing fees and dues received from and payable to the Grand Lodge'.

ARTICLE VI, para. 9.

In line 4, change 'Commensorate' to 'commensurate'.

ARTICLE VI, para. 10.

In the first sentence, delete all words after 'distinguished' and substitute 'guests and visitors, and perform such other duties as the Worshipful Master and Wardens may direct'.

ARTICLE VI, para. 16.

Delete '(Not an Officer)' from the title.

ARTICLE VI, para. 17.

In line 1, change 'at such times when' to 'whenever'

ARTICLE VI, para. 18.

In line 2, change 'two' to 'three'.

ARTICLE VI,

Add the following new paragraph:

ARCHIVIST

19. The Archivist shall be responsible for the safe-keeping of all literature, papers, records, books and other documents having historical value to Masons, which may have

been placed in his care. He shall maintain a full and accurate record of the same, including such information as sources, donors, dates of origin and acquisition, and brief descriptions of each item. He shall make such information available to any member of the Lodge on written request. He shall periodically publish a list of all items under his care.

ARTICLE VII, para. 2.

In line 2, sub-para. 2, change comma to colon.

ARTICLE VIII, para. 6.

In line 5 of second paragraph, change 'continues' to 'continue'.

ARTICLE IX, para. 1.

Delete the first and second sub-paragraphs and substitute the following, as approved by the Lodge and recorded in the Lodge Proceedings for September, 1981:

1. Every applicant for membership in this Lodge shall complete and sign the petition in accordance with the form approved by the Grand Lodge. The petition shall be duly signed by at least five Master Masons in good standing, two of whom must be members of The Heritage Lodge, as proposers of the applicant.

The petition shall be received in open lodge at the next regular meeting, and upon acceptance shall be published in the Summons for the following regular meeting.

ARTICLE IX, para. 2.

Delete the third sub-paragraph in its entirety.

ARTICLE XII,

Delete paragraphs 1, 2 and 3, and substitute therefore the following, as approved by the Lodge and recorded in the Summons for September, 1980:

INITIATION

1. The fee for Initiation shall be in accordance with the terms of Appendix B of these By-Laws.

AFFILIATION

2. The fee for Affiliation shall be in accordance with the terms of Appendix B of these By-Laws.

ANNUAL DUES

3. The annual dues shall be in accordance with the terms of Appendix B of these By-Laws.

LIFE MEMBERSHIP

4. In lieu of annual dues a member may elect to become a Life Member by making a lump-sum payment to the Lodge. This lump-sum payment shall be in accordance with the terms of Appendix A of these By-Laws.

ARTICLE XVI, para. 1.

Change the first and second sentences to read: There shall be three funds maintained in the name of the Lodge, in a Chartered Bank or Trust Company approved by the Lodge. The funds shall be known as (a) The Operating Fund, (b) The Capital Fund, and (c) The Life Membership Fund.

ARTICLE XVI,

Add new paragraphs 7 and 8 as follows:

LIFE MEMBERSHIP FUND

7. All monies received in payment of Life Memberships shall be deposited in a separate account, and invested from

time to time in Chartered Bank or Trust Company Certificates, or similar securities.

8. The Fund shall be administered by the Committee of General Purposes, which shall ensure that the interest from the invested sum is transferred to the Operating Fund from time to time, and that no encroachment on the principal amount shall take place except in accordance with the terms of Appendix A of these By-Laws (NOTE - All the above changes to Articles XII and XVI were approved and recorded in the Summons for September, 1980.)

APPENDIX A

Add Appendix A as approved by the Lodge and recorded in the Summons for September, 1980. To Appendix A add the following paragraph 4, and renumber the present paragraph 4 to 5:

4. The Fund shall be reviewed annually by the Committee of General Purposes. The Committee shall have power to authorize the purchase of investments at any time on behalf of the Lodge, and to have their actions ratified at the next regular meeting of the Lodge.

APPENDIX B

Add the following Appendix B:

September, 1981

APPENDIX B INITIATION, AFFILIATION AND ANNUAL FEES

1. The fee for Initiation shall be \$10,000.00 which shall include the Grand Lodge Fee for registration and Certificate, and a Master Mason's apron.

2. The fee for Affiliation shall be \$15.00 payable in advance. The annual dues shall be pro-rated on the basis of \$1.50 for each month remaining from the date of membership into the Lodge until the following September 1st, to a maximum of \$15.00.

BALLOTING

There being no objection, the Worshipful Master ordered a collective ballot to be taken on the 11 applications for membership by affiliation as presented on pages 5 and 6 of the Lodge Summons, November, 1981, (Vol. 5, No. 2).

Following favourable ballot on all applications, W.Bro. George Zwicker, declared the following Brethren eligible for membership in The Heritage Lodge No. 730, G.R.C., by affiliation and requested that each new member affix his signature to the Lodge Register at their earliest convenience, in token of their submission to the Lodge By-Laws:

R.W. Bros: Frank Elwood Guy, and Kenneth Reginald Shore; V.W.Bro.: Arthur M. Henderson; W.Bros.: Bill Baluk, Gerald Barber, John Morgan Jinks, Albert Hayes Paddon, Ormond E. Ried, Robert Donald Shaw and Bros.: John Colin Clark and Malcolm McDonald Turner.

CALL OFF THE LODGE

The Lodge was called from L. to R. at 9:25 p.m. for purpose of a paper presentation and a demonstration of the "Ceremony of Lights" as practiced by the Order of DeMolay.

PAPER PRESENTATION

The Worshipful Master called on R.W.Bro. Balfour LeGresley to explain the work of the evening and to introduce the Guest Speaker.

INTRODUCTION

by

R.W.BRO. C. E. B. LEGRESLEY

Worshipful Master, Distinguished Visitors and Brethren:

In a few minutes it will be my pleasant duty to introduce Brother Roy Doherty who will make the major presentation this evening. He will show us what is now being done by the Order of DeMolay in Ontario, later, his young friend Paul Bessler will give us a short demonstration of some of the ritual used by DeMolay, following this you will have an opportunity to question our visitors.

First, however, it has fallen to me to give you a brief description of the history of DeMolay with emphasis on its history in Ontario. I hope that at a future time I shall have the privilege of presenting a detailed history of this organization before Heritage Lodge.

Brethren, DeMolay may be a new word to some of us however it is not a new organization. It was formed 63 years ago in 1919 by a Mason in Kansas City, Missouri. His name was Frank Land and he was a man concerned with promoting the welfare of the youth of his day. I should point out that the Order of DeMolay is almost as old as the Boy Scouts which began in England only 11 years earlier. Like the Scouts, DeMolay is a boys club open to boys of age 13 to 20. In many of its activities it is very similar to Scouts however the meetings are more ritualistic in form.

The name, "Order of DeMolay" was chosen by Frank Land and his first group of boys in 1919 as a tribute to Jacques DeMolay who was the last Grand Master of the Order of Knights Templar. In the year 1314, history records that Jacques DeMolay was burned at the stake when the order was attacked by the inquisition in France. In his final hours his fidelity to his Brethren was supreme. It is this fidelity that is now reflected by the young men of the order that bears his name as they learn to show respect, for one another, for their parents, for law and order, and for the traditions of society and the values we all hold dear.

In 1919 this new fraternity for boys was an instant success. Within a few months its members numbered in thousands and before long it was active in every state in the United States. In 1923, when it was only four years old

it became international with the formation of a chapter in Winnipeg, the depression and the second world war slowed its movement but by about 1960 it was active in every province of Canada except Ontario. During the past 20 years Masons in each of the other provinces have put their weight behind it and every Grand Lodge except our own has made some statement of recognition and support. In Quebec at the present time the executive officer for DeMolay is also the Grand Junior Warden of The Grand Lodge of Quebec.

Initially, the organizational authority and control over DeMolay was vested in a supreme council formed by Frank Land soon after the order was founded. As DeMolay moved to other countries this became the International Supreme Council and until 1971 this body was the ruler of DeMolay in Canada. It may have been at least in part to the fact that control of DeMolay was vested in another country that Grand Lodges in Canada were slow to show support for the order, this has now been changed. In 1971 a new Supreme Council of DeMolay for Canada was created and this has made it a truly Canadian Organization. The headquarters of the order are situated in Regina. The order is ruled by a Grand Master Councillor and other Grand Officers across Canada and these must all be active Masons. The present Grand Master is Worshipful Brother Stanley Cassidy of Fredericton, New Brunswick. He is active in several orders of Masonry and is well-known to our own Deputy Grand Master.

In Ontario the history of DeMolay has been unfortunate. It has been almost like the story of the irresistible force being confronted by the immovable object. It is sad that this has resulted mostly from misunderstanding and lack of communication.

In 1945, our Grand Master in his address to Grand Lodge made this statement: "Sometime ago a lodge in Western Ontario, informed its members through the medium of the Lodge notice that a degree would be conferred by members of the Order of DeMolay". Our Grand Master goes on to comment on the master of the Lodge being unfamiliar with the regulations of 1922 of our Grand Lodge, which, prohibited Masons from becoming members of organizations that had not received recognition and approval by Grand Lodge. He then proceeded to strengthen the regulations by declaring a specific ban on DeMolay and on any body which "depends on Masonry for its members".

It is obvious that our Grand Master was not aware that DeMolay was a boys' club as he thought that members of DeMolay were to enter our lodges and confer our degrees. This was a most unfortunate error as it has kept DeMolay out of Ontario for thirty years and has prevented Masons from giving leadership in what can only be described as a splendid opportunity for service.

The name DeMolay is now heard frequently among our Masons and one of the first questions asked is, "What is the present situation with respect to Grand Lodge and its recognition of DeMolay in Ontario?"

You can see that after 1945, the situation was difficult. Just as the Worshipful Master of a Lodge does not feel he has the authority to completely reverse the ruling of a former Master, so it is with Grand Masters also. But times change and Masonry must change and advance as new knowledge is gained. In 1973 the first step was taken by Grand Lodge under M.W.Bro. Bailey. It was decided that certain rulings of Grand Masters had served their purpose and were no longer applicable. The ruling against DeMolay was among these. In January 1980 our new Constitution came into force and it makes no mention of DeMolay. This means that Grand Lodge now has nothing to say about DeMolay, either good or bad, and masons may support it if they wish, following the dictates of their own conscience. It may not be out of place to note that the long range planning committee is this year studying the relations between Masonry and Youth. Perhaps a statement of support will come from their researches.

Brethren, I am almost done this introduction but I should like to point out that DeMolay is growing rapidly in Ontario and has established a solid framework. The first chapter was formed by Masons in Ottawa in 1975. This was soon followed by chapters in Windsor, London, Toronto and St. Catharines. I expect that Brother Doherty will tell of others that may be expected in the near future and he will give us a description of the work that is being done by the chapters that now exist. It is my pleasant duty to introduce him to you and to invite him to continue as our keynote speaker this evening.

Brother Roy Doherty came from Ireland in 1960. He was already an experienced Mason and a member of the Royal Arch. In Ireland he had considerable experience working with youth groups. In particular he helped with many young men who had strayed from the straight and narrow path and had run afoul of the law. The boys found him easy to respect because among other things he is skilled in judo. He lives in Toronto and works as an inspector with Agriculture Canada.

Some years ago Brother Doherty affiliated with Lakeshore Lodge in Toronto and more recently joined Stevenson Lodge where he has been made an Officer. He has taken an active part in the formation of the Horace Munday Chapter of DeMolay in Toronto and in the new Chapters to the west and south. He is a Deputy Member of the Canadian Supreme Council of DeMolay and is District Deputy for the Central Ontario Region. He is the officer directly responsible for the supervision of the DeMolay Chapters in this region and I know that he is able to answer any question you may wish to ask about DeMolay in Canada.

THE ORDER OF DEMOLAY
(Accompanied by coloured slides)

by

BROTHER ROY DOHERTY

Such a glowing description of me is much appreciated. I would like to say how pleased I am to be here tonight to help further the education of masons in Ontario and especially in the presence of such a distinguished gathering.

I would like to bring you greetings from my Mother Lodge which is the Services Lodge in Newry, County Down, Northern Ireland, of which I am still a member.

This Order of DeMolay is something which appeals to me as a person. I have researched it and I examined it carefully before I got involved with it, knowing that if one took a step in the wrong direction one could be reprimanded for it. After studying it, I personally could see nothing, -- absolutely nothing, wrong with it that might prevent me from wanting my own son to be in it, or the sons of my friends.

In Ontario, we have five chapters recently started and we have lots more in the offing. The way we start a chapter is very difficult! People in DeMolay will tell you to go out and get twenty-five boys then get an advisory council of 16 Master Masons - then away you go! Now, this worked fine in 1919 when they were able to get two thousand members in one year joining just one chapter, however, it doesn't work like that anymore because we have all sorts of activities going on, - hockey, soccer and you name it! In big cities we've got everything and yet, we've got nothing! So, what I suggest if we wish to start a chapter is that we start a 'club'. This needs a minimum of ten boys, two or three Master Masons and we start from there. The boys usually do the job for you. They bring their own members in, they bring their friends in. There is only one thing you have to watch. Sometimes they say, "Well, I've got plenty of friends in school but you wouldn't want any of those guys in this order." Believe you me, that's what happens. They feel that it's so good that "the other guy" is not good enough to let in.

Perhaps if we can have the lights out now the slides I wish to show will show up a little better. (The following explanation accompanied a series of some 60 slides that explained the precepts of DeMolay and the varied activities of the Chapters of DeMolay in the Central Ontario region. The Chapter officers were shown in their black gowns with red lining bearing the crest of Canadian DeMolay.)

As you can see this is the crest that identifies Canadian DeMolay, and it has the crest of International DeMolay in the centre over a red Maple Leaf. Like everything else which is connected with masonry the centrepiece is of course, symbolic. You have the crossed swords denoting justice, the helmet which is chivalry, the crescent and

stars surrounding it, and you can see jewels, some of them pearls around the side of the emblem. These jewels refer to Frank Land and the first nine boys who started the Order of DeMolay. As one of them dies the white pearl is replaced by a red jewel.

In Ontario we have our own Jurisdiction, with an Executive Officer in charge. At the present time this is a mason, Alex Morrison who resides in Windsor. He is supported by fellows like myself who he appoints as District Deputies. Some of us also are lucky enough to have been elected to The Supreme Council as Deputy Members. At present these include Ross Keller in London and myself, and we expect one or two more in the future.

The Order of DeMolay is for young men of ages 13 to 21. Any young man can join. There is nothing to preclude him except a real bad character. There is no religious discrimination in it, he does not have to be the son of a mason, he can be any race - black, white, - it doesn't matter. There is absolutely nothing to restrict membership, its completely open!

The history of DeMolay started in this temple in Kansas City, Missouri. As R.W.Bro. LeGresley told you, it was started by the chap shown here, Frank Land. At that time he was the social worker in the Scottish Rite, in Kansas City and it was through this that he came into contact with a young man who needed help and who brought others with him.

This is the last known picture of the man whose name the boys chose as their namesake, Jacques DeMolay, the last Grand Master of the Knights Templar.

As you can see in this slide with boys on the steps of the Masonic temple in, I believe, Regina, in both our western and eastern Provinces, the masonic halls are used as their meeting place. I do mean the lodge rooms, I don't mean the banquet rooms or other rooms downstairs, I mean the temple itself, is used by the boys of DeMolay for their meetings. This is approved as long as the group is under masonic supervision which all our chapters are.

This slide shows the precepts of DeMolay and if anyone can look at these and not feel a little pang! The very centrepiece of DeMolay is the love of parents, called filial love. The others are not in any particular order so far as I know, but look at them: reverence and fidelity - you know what that means, courtesy and cleanness - those two items we understand, comradeship and patriotism. Now, these are the points that we teach in the Order of DeMolay. You would be surprised the number of times you think, "I'm never going to get these through to them", then all of a sudden some little 'gleam' comes out of it and you say, "it was worth every minute of it".

This slide shows the chapter officers. First of all they have a Master Councillor, a Senior Councillor and a Junior Councillor, and a Treasurer. Those are elective offices, must the same as in your lodge. The Scribe is

appointed by the advisory Council because we need a responsible member to take on that more tenuous job, and I am sure that V.W.Bro. Pos would agree. There are appointed officers who are appointed by the Master Councillor and his own executive council, which may be the Senior Councillor and Junior Councillor. These are the Senior and Junior Deacons, Senior and Junior Stewards, the Marshal and Chaplain, Sentinel, Orator, Almoner, Standard Bearer, Organist, and seven Preceptors. Now as you can see this is twenty-three officers. This is why we say it takes twenty-five to start a chapter.

This is one of the Past Master Councillors, Brother Norman Young of Toronto shown with the Chapter 'Dad'. Each Chapter has a member of the masonic advisory council called the Chapter 'Dad' who sits in with the boys and directs them. W.Bro. Alex Williamson shown here is a Past Master of Alpha Lodge in Toronto. The young man shown on his left has obviously been getting some instruction before going into a meeting, on what to do or not to do.

This slide shows some of the boys prior to their Installation of officers. The uniforms they wear are the officers' robes and are provided by the boys themselves or by the advisory council as is all needed equipment. We 'beg, borrow or steal' whatever we can get! (and I use this expression in its true masonic sense!)

Another slide shown here is of the London group - a little nearer home for some of you. In looking at these groups you may wonder how these chapters are sponsored. The chapter in Windsor is sponsored by the Lodge of Perfection, the chapter in London is sponsored by the Masters, Past Masters and Wardens Association, that in Toronto by a group of Master Masons acting as a club, that in St. Catharines by the Knights Templar, and the one in Ottawa by the Lodge of Perfection to which our Grand Master belongs.

As the chapters become stronger and have more money they may become more elaborate. This slide shows one of the American visiting teams that came up. You can see them with their yellow and more elaborate gowns. In Canada we follow a rule that gowns should be only black and red as you see our boys wear. We feel that some of the varied colours can become a bit gaudy and out of place.

This slide shows the arrangement of furniture in a chapter with a central altar surrounded by tall candle stands as we have set up here for our demonstration you will see in a few minutes. This photo was taken in the 'red' room in the London Temple. When a chapter is open the Bible and some school books must be on the altar. The Bible of course, needs no explanation for you who are all masons. The school books may require a little bit. They are present because we believe in intellectual freedom. Among other things this implies that the State shall not dictate the mode of education but should help us instead to find the best ways to improve the mind.

The Crown you see in this slide is home-made and it represents the 'Crown of Youth'. This is used in our initiation ceremony degree. This crown is carried around the chapter room and presented to each of the seven Preceptors who in turn each attach a jewel. You can see the jewels hanging on it. The Preceptor then announces one of the precepts you have seen earlier and explains its meaning to the initiates who are joining the chapter.

This shows our chaplain before the open Bible. He reads a portion of scripture before the chapter is opened and before it is closed.

Now we come to activities on the local, provincial and national level. Unfortunately, we have been going such a short time in Ontario that we don't have much on a Provincial level at this time but we are moving toward it.

We have public ceremonies such as installations which parents and friends can attend. This is one in Toronto held in a school. These boys are lined up to be presented by a Marshal. The installation ceremony is very similar to that in masonry with the Master Councillor presented in the East and greeted by his friends.

Out West, and especially in the United States we often have Mothers Clubs and Sweethearts. We do have Sweethearts in Ontario but we don't have many Mothers Clubs as we have found that sometimes these don't work well until we get the group itself well organized, and 'on the road'. There is a Mothers Club guide booklet that tells them what they may do and they function under the advisory board chairman and are responsible to him. This slide shows some of the Sweethearts and I can see why some of the young men join DeMolay, - to be with such beautiful girls. I might note in passing that most of the girls involved as Sweethearts are members of the Order of Rainbow Girls and the Order of Job's Daughters. We do have a connection with these two Orders and in this way our boys meet some of the best girls, and we hope that the girls meet some of the best boys in the country as well. Here is a young man congratulating his sister after she has just been chosen chapter Sweetheart. They run their own dances and social functions as seen here.

This slide shows one of the forms a young man fills in when he joins the Order of DeMolay. As well as the petition to join, he is given a member's interest survey sheet. As you can see it lists athletics, civic service, entertainment, fund-raising, social and miscellaneous. He has the choice of various programs that he would like to see the chapter involved in. For example, some sports, softball, bowling, ping pong, basketball, and other he may suggest. From all of these sheets from the members, a program is drawn up by the Master Councillor. Before he takes office, a six-month program is prepared and presented to the advisory council for approval. If it is not up to their standard with regard to DeMolay principles they turn it back to him for revision and I have done this myself. This means that the program that is to be carried out by the chapter during the next six months is preconceived, built up, and set up

so we know six months in advance what they are going to do - perhaps not always the exact details. For example, they may say they want to raise funds and later perhaps in the month of May they turn this into the idea of selling chocolates or whatever is appropriate. At least, we know the direction they plan to go and their advisors can come in and help them to set these programs up.

Again, its not all ritual and ceremony. This slide shows a summer camp on, I believe, Lake Superior held each year. Different masonic bodies across Canada sponsor these boys and send them off to such camps, for the summer so they get further training and workshop experience. They join the local inhabitants, perhaps the local Job's Daughters or Rainbow Girls for lots of fun and frolic as you can see here on the shore and in the water. Look at them - just being boys! Look at this tug-of-war content. See that boy! Everyone wants him on their team - he weighs about 300 pounds. He leans back and that's it!

We don't pretend that these boys are absolutely better than anyone else, all we say is that we are trying to give them the training which might make them that! Look at this pile of boys in a 'pile-up' game. That big boy is going to jump on them last and the ones underneath really get 'crushed' - but they love it!

And they do give civic service. Here is a clean-up operation as you can see. The DeMolay boys do this and this is a part of the program we insist on. Somewhere in their six-monthly program must be a civic service project. My young friend Paul whom I shall introduce in a moment has a civic project to help some of the old people at Kipling Acres in Toronto and he also makes a subscription to a parapelegic fund run by the Malton and District Community Centre. He did this all by himself as a fantastic effort. He supplied \$75 to the fund and another \$25 to the old people's home. He has other projects underway and our only problem with him is that we've got to curtail him a little bit. He just gives all our money away!

This slide shows a workshop session which will be followed by free time for fun. Just in case anyone might wonder about it, there is absolutely no drinking allowed - no alcoholic content of any kind allowed at any DeMolay function anywhere - and that goes for the advisors as well. There is always someone who can play the piano and they have a sing-song or 'shoot-the-breeze'. Here is a slide showing a young man, a Senior DeMolay talking to younger DeMolays about their activities.

Look at this slide, that to me typifies DeMolay in its finest form. I always feel I have to come back to the comradeship aspect and here we see the boy helping another who seems to have a thorn in his foot. Think of the friendship shown here - and I can think of them 20 years in the future still with the same feeling for each other. "Just hang on there Jack, I've got a thorn in my foot"! It may seem stupid, but this is the way I see it! Friendship a lasting friendship - they will carry it right through

until the day they die.

International DeMolay week is held in March usually between the 14th to 18th. These young men put on an exhibition and a membership drive. This picture shows such activities out west where a flower-covered float is on display. The materials were provided by the Shrine Club but the boys did the work. Here is a booth set up in a plaza where literature is handed out and the boys can talk about DeMolay to those who show interest. Here is another display sponsored by the Wawa Shrine Club. The big chap on the right in the photo is W.Bro. Don MacDougal from Regina. He is the Grand Secretary of Canadian DeMolay.

We have an awards program and a very extensive leadership program and these I take very seriously. I go along with the social aspect but with the state the world is in today I take leadership very seriously.

The award pins shown here may be given to young men when they complete certain requirements. The blue one on the extreme left is a blue 'honour key' given for a membership drive where a young man has secured ten new members. The MSA award or meritorious service award is for a Past Master Councillor. Before he goes into the chair he has to present a program and he must carry it out to the last detail before he may receive that award. We are very strict on this. The big one on the extreme right is, like a mason's Past Master's Jewel, worn by a Past Master Councillor. The one at the top is an advisor's badge and that in the centre with a cross is a recognition button and the other one is also a Past Master Councillor's award, to wear in public. The one on the extreme left that says RD on it stands for Representative DeMolay. That pin is only given to a boy when he submits to our Supreme Council a complete listing of his scholastic achievements, his religious endeavours, his civic projects, his progress in the chapter, the number of members he has gotten, and everything to do with DeMolay and it may come after one year of such activity. I would like to make the announcement right now that Paul Bessler here has just been awarded this badge. He does not know it yet and this is the first time he has been told of it. He submitted his proof two weeks ago and I found out only yesterday from the Grand Secretary that Paul is to receive this very coveted award, of Representative DeMolay - and that's exactly what he is! So congratulations to you Paul.

The Leadership Correspondence Course shown here is recommended for all of our people to take - both all of our boys and all of the advisors. It involves a multiple-choice questionnaire based on the DeMolay Handbook and the Supreme Council Statutes where you look for the answers. What it makes you do is read the books. Nobody ever gets 100% but the Grand Secretary said that I got 100% "almost". He said that nobody gets 100% because "we're not going to give 100%" - I think he spoiled my paper by a 'dot' here or something!

This slide recognizes the Chevalier degree and this is given to a boy who has devoted all his teenage life to

DeMolay. This is a very coveted degree and hard to get as it is given only to those who are absolutely perfect.

Brethren, DeMolay Builds! It builds leadership, citizenship, shows them how to do teamwork, and exposes them to brotherhood.

How does one join? Petitions are available. It is only necessary that a young man be of good character, believe in a supreme being, and be sponsored by any Master Mason.

Another slide of the Advisory Council - the chaps who run the Order of DeMolay. It consists of a Chairman, a Chapter Advisor, a Membership Advisor, Scribe Advisor, Ritual Advisor, Awards Advisor, and other advisors - so many you may say they will end up with about 23 of them! We don't - we double up and we have one mason do about five different jobs. This is because we cannot get enough masons to show interest! We would just love to have one man for each job! It would be terrific! Here is an advisory council meeting - in my basement of course. They sit down and discuss the pros and cons of where we're going, what we are going to do and how we are going to operate. Everything is taken under consideration. The young men get excellent advice and instruction. I think if you talk to them you will find that this is all they want. They want advice and instruction but they don't want to be dictated to! They come up with their own programs and submit it to us. We examine it for feasibility and expense. We may ask for modification but we do not dictate to them, - they have to come up with the program. Program planning guides are available and the boys get guidance from this as well as from the advisors.

When the program is approved, the boys find a machine and make copies which go to each member of the chapter and each advisor. I have tried to explain the varied job of an advisor but the biggest thing he must give is his time. If enough of us could give some of our time then no one person has to give too much.

Brethren, DeMolay is a great experience and the satisfaction comes from what we are to see in a few minutes done by just one boy.

Worshipful Sir, that concludes my presentation of slides. At this time I would like first to introduce my Advisory Council Chairman, Brother Verne Green of Lakeshore Lodge, Toronto, and another advisor, Brother Eric Bessler, a member of Patricia Lodge in Toronto. Finally, may I introduce Eric's son, Paul Bessler who is now the Master Councillor of the Horace Munday Chapter of DeMolay in Toronto. I will now ask Paul to demonstrate the "Ceremony of Lights".

CEREMONY OF LIGHTS

by

Paul Bessler
Master Councillor
Horace Munday Chapter
DeMolay, Toronto

Paul kneels at his 'impromptu' altar, opens his Bible then proceeds to move in order to each of the lighted candles on tall stands; one in front of the altar in the east and three on either side along the north and south. As he moves slowly throughout the ceremony, he flawlessly recites the following ritual:

I stand before you at this sacred DeMolay altar, upon which we have placed the mighty bulwarks of our faith, the Holy Bible and the school books. Not far away rests the banner of our beloved country. Standing as sentries are these seven burning candles, beacons in the darkness, lights to illuminate our pathway as we journey ever onward down the road of life. They are the symbols of all that is good and right with the world. They are the standards upon which we as DeMolays have pledged to base our lives.

The first candle symbolizes the love between parent and child, that love which existed before we were born, has remained with us all our life through, and will follow us even beyond the grave. The sages named this love 'agape', love for no other reason than the sake of being.

The second candle is emblematic of reverence for all that is sacred. A young man crossing the threshold of DeMolay for the first time professes a deep and abiding faith in one living and true God. Without this steadfast faith and the grace of our Heavenly Father our toil would be for nothing.

This third candle stands for courtesy, a courtesy that transcends friendships, a courtesy which reaches to the stranger, to the aged, to all men. It is this courtesy that brings a warm feeling and a smile, and makes this life more pleasant for others as it lights the pathway before us.

The fourth candle, the candle in the centre of our seven, stands symbolically for comradeship. Millions of young men such as ourselves have knelt at this symbolic altar and dedicated themselves to the same high principles of good sonship and good citizenship. As long as we remain faithful to these pledges, as long as there is an Order of DeMolay - we are one.

The fifth candle stands for fidelity. A DeMolay can never justly be false to his vows, his promises, his friends, his God. He is called upon daily to defend the bulwarks and precepts of the Order that he might never fail as a leader or as a man.

The sixth candle is symbolic of cleanness, not only the bodily cleanness which we all practice, but the cleanness of every thought, word, and deed. Only in cleanness can a DeMolay rightly be representative of the pureness of our teachings.

The last candle is emblematic of patriotism. Perhaps we shall never be called upon to defend our country on the field of battle, but each day affords new opportunities to stand as good and upright citizens on behalf of that beloved banner and our hallowed land.

Now, Paul moved backwards around the ring of candles, extinguishing each in turn.

Yet we live in troubled times when tumult is upon the land; when the bulwarks of the Bible, flag and schoolbooks are in danger of sinking into the waste of doubt and uncertainty; when these seven glorious precepts are not the most coveted standards upon which to base one's life; when trust and justice and brotherhood are not considered the most virtuous qualities.

And if we as DeMolays do not stand unswervingly in defense of the teachings of our Order, if we do not seek to perpetuate them in our daily lives; then perhaps these flames will be extinguished, muted in the shadows, and darkness shall inherit the land.

Now, Paul moved to the centre candle and relights it as he speaks.

Yet each of you as a DeMolay holds, within your heart a flame, a beacon to guide you through the darkness. If you can make this light shine upon another, if you can reach into the innermost depths of his soul and set his flame afire, then therein lies the purpose of the Order of DeMolay, and therein lies your purpose for living.

The Bible was closed and the ceremony ended.

At this time the Worshipful Master invited all Brethren present to participate in the informal discussion. But before asking for questions he congratulated Paul Bessler on an excellent presentation of the ritual. He also congratulated him on attaining the office of Master Councillor after only two years in the organization and also on his receiving the R.D. medal, which became known to Paul for the first time this very evening.

The Worshipful Master opened the discussion period with the first question. "Being in the Preceptory, one of my duties this year is to give the lecture pertaining to the origin of the Grand Master of the Knights Templar. In my book it is spelled deMollai. Is this an error in spelling?

Answer by Bro. Doherty -

No this is not an error. deMollai is a very old form of the spelling of the name as used by the French in medieval times. It has no real significance as the names refer to the same man.

Question 2: R.W.Bro. Ed Wilson

W. Sir, I'd like to ask Paul what he feels his interest in masonry might be when he becomes 21?

Answer: Paul Bessler

I plan to join a lodge but I'm not sure what or when.

W.M.:

I think that this question may not be fair to ask as I understand that this is not the purpose of the order.

R.W.Bro. LeGresley:

W.Sir, I wonder if I may add a comment on this question. I think that it must be made clear that masons are needed to get their weight behind this Order so that the activities that have been demonstrated may be promoted - at least, providing we agree that something worthwhile has been shown us. We must consider carefully the purpose of masonry in supporting DeMolay. Are we trying to make masons? In my opinion, definitely not! This should be farthest from our mind. We would like more young people to become associated with and learn to respect the seven precepts which Paul has demonstrated so well, so that, when these young people grow into their place as adults and parents and as citizens who will eventually replace us, they may hopefully do a better job than we are doing now.

Question 3: (unknown)

You have said that in giving leadership to DeMolay, people like yourselves, Brother Doherty, are all masons. Why are not other groups such as perhaps the Knights of Columbus which has similar precepts able to sponsor DeMolay?

Answer: Bro. Doherty

The Knights of Columbus have their own youth organization called "Squires" and I don't believe that the Knights of Columbus would be allowed to sponsor anything connected with the masons. I have discussed this with them in Toronto. The SQUIRES seems to be very similar to DeMolay. In the United States there is a lot of inter-activity between the two groups.

R.W.Bro. LeGresley

W. Sir, I wonder if I might add to this also. One thing that has not been mentioned is that any Master Mason is privileged to attend any DeMolay ritual ceremony however, this privilege is not extended to any other group. It should be noted that DeMolay is not under the control of Masonry as it runs its own affairs under its own Supreme Council, but it does so in connection with freemasonry because it cannot function without adult advisors and it gets them from masonry. This seems proper since the Order and its ritual was created by masons and has always retained this relation.

Question 4: V.W.Bro. J. Pos

This is more in the nature of a comment. I couldn't help but feel emotionally attached to the proceedings this evening. It is a shame, R.W.Bro. LeGresley, that non-masons could not have witnessed this ceremony with us. I could not help but feel, that had I been Paul's father on this occasion for this presentation ... I don't think any father could be prouder of his son under these circumstances and should be able to witness the sincerity, dedication and humility shown. Paul certainly did not display any feelings of arrogance, prominent in much of the youth of today. This is my first opportunity to have the privilege of seeing a portion of the ceremony of the Order of DeMolay. I am extremely pleased to have been here this evening for that purpose. I re-echo that it is unfortunate that non-masons and parents of the youth of the Order of DeMolay cannot be privileged to witness this ceremony. But, I do have one question. There is another segment of our society which masonry does encourage support for, and I refer to the Big Brothers Organization in Ontario. I wonder if it is possible for orphans... (I don't know the requirements for admission but I assume there must be parental permission required) ... to become members of the Order of DeMolay?

Answer: Bro. Green

I'd like to answer first about the ceremony. This is a public ceremony that you have seen tonight - it is not just for masons. This ceremony can be, and has been given to the public here on several occasions, - for example, at the Chapter Installations. Other public ceremonies include the Flower Talk, and there is a 'Father Talk'. The only thing the public cannot see is the ritual degree ceremonies within the lodgeroom when the lodge is at work just as our own meetings are restricted to masons.

I would like to ask Bro. Doherty to answer the second part of your question concerning orphans.

Bro. Doherty

W. Sir, with regard to orphans, the ONLY stipulation for membership in DeMolay is that the boy must be sponsored by a Master Mason. Now, I'm assuming that a Big Brother in charge of a boy who is an orphan would be acting as a guardian in that respect. In this case, all that is required is that he be aware of and approve the petition because we make no secrets about it. When we get a petition, we carry out exactly the same procedure as we do in lodge. I, or one of the other adults and perhaps two boys will visit the young adult in his home. We talk to his parents, ask their approval and explain to them and give them leaflets (which, incidentally, Brethren, I will give to you later,) ... leaflets which show point by point the different aspects of DeMolay.

There is absolutely nothing to stop any young man of clean character from coming in. All that is required is that he be known to some Master Mason who would vouch for him to us. In this way we try to keep some semblance of correctness

in our Order. His father does not have to be a mason. We have instances when we have taken non-masons on the advisory council. Suppose you were a police officer involved in drug-squad activities or perhaps rehabilitation of alcoholics. I would bring you into the chapter as a non-mason just as Paul has been admitted here tonight. We close down the Chapter, bring in the guest, he gives his talk and we let him work with a committee to help get his point across. No, non-masons are not entirely excluded but they cannot be chairmen of the advisory council or active members of Supreme Council and they cannot be present during our ritualistic ceremonies within the Chapter.

Question 5: W.Bro. Gray Rivers

W. Sir, I am interested in the frequency of the meetings of the group. I presume you have one official meeting per month but that perhaps you also have other activities.

Answer: Bro Doherty

W. Sir, I'll let Paul answer that. He will perhaps tell you something of his own program for the past month.

Paul Bessler

We have two regular business meetings a month and various other activities. This week happens to be DeMolay week as was mentioned. We are holding our yearly church service at my church and after that there are family activities and we have plans to help senior citizens.

Question 6: (unknown)

If a Master Mason vouches for the boy, is he guaranteeing him or sponsoring him, or what is he vouching for?

Answer: Bro. Doherty

No, the Master Mason is not sponsoring the boy, just recommending that this young man is suitable for DeMolay. He is not vouching that he will be of good character all his life and that the boy is not going to give us any trouble. I have master masons in Toronto who vouched for their own boys, and the results have not always been beneficial. It doesn't always work! We are all human! You see, in spite of all the trappings, we are, with all due respect, like a church. Some of the things used as symbolism are used to teach moral lessons, and that's all we are trying to do. I would give my right arm to have Paul in my Lodge right now just from his ability to do ritual, and as I happen to know his background and his character as well, he would be doubly welcome. I hope that by the time this young man is 21, his association with masons will make him look back kindly and he will say, I knew Dad Doherty, Dad Green, my own Dad and others. They gave me an example to follow and there must be something to Masonry. I believe implicitly that by the example we try to teach and impart to these young men it will certainly influence them as adults. I believe this very profoundly and I'm hoping that Paul can see the good of it and follow in the footsteps of his father and others like him.

Question 7: R.W.Bro. Ed Ralph

W. Sir, I would like to ask Bro. Doherty where the boys meet.

Answer: Bro. Doherty

They now meet in the new Shrine Club on Keele Street in Toronto. Prior to last week we met in a school. There is now a big push by the Shrine to support the Order of DeMolay across Canada.

THANK THE SPEAKER

At this time, the Worshipful Master called on W.Bro. Alan Hogg to thank the Speaker. After thanking the Speaker and also expressing his appreciation to Paul Bessler for his contribution to the program, W.Bro. Hogg presented Bro. Doherty with a Scroll as a Corresponding Subscriber to the Proceedings for one year. This was put in the form of a motion by W.Bro. Hogg and seconded by R.W.Bro. Ed Drew. The motion was carried by the applause of all Brethren present.

CALL ON THE LODGE

The Lodge was called from R. to L. at 10:38 p.m.

MOTION RE: PAUL BESSLER

It was regularly moved by W.Bro. Terrence Thom, seconded by R.W.Bro. R.S. Throop, that the Secretary be instructed to send a letter of appreciation to the Secretary of the Horace Munday Chapter of DeMolay in Toronto for the excellent manner in which Paul Bessler portrayed the "Ceremony of Lights". Motion carried.

LIFE MEMBERSHIP CERTIFICATES

At this time the Worshipful Master presented Life Membership Certificates to R.W.Bro. Ed Ralph and V.W.Bro. Laverne Dawdy.

FOR THE GOOD OF FREEMASONRY

R.W.Bro. Earl Querengesser, District Deputy Grand Master for Waterloo District thanked the Worshipful Master for the privilege of being present on this occasion and stated how much he was impressed with the merits of the Order of DeMolay. He was delighted to visit with the Brethren of The Heritage Lodge and to demonstrate his appreciation he presented the Worshipful Master with a parchment document of the London Masonic Mutual Benefit Association, which had been issued to Brother Peter Fox of New Dominion Lodge No. 205 and dated March 22, 1875.

The Worshipful Master thanked R.W.Bro. Querengesser on behalf of The Heritage Lodge and indicated that it would be preserved in the Archives of the Lodge.

ANNOUNCEMENTS AND CLOSE THE LODGE

Following a number of announcements from the Secretary's desk, and acknowledging the invitation from the Junior Warden to join in refreshments and fellowship in the banquet hall, the Lodge was closed in harmony at 10:52 p.m.

COMING EVENTS

APRIL 21, 1982, (Wednesday) - General Purpose Committee Meeting of The Heritage Lodge, to be held in the Preston-Hespeler Masonic Temple, Cambridge, commencing at 7:30 p.m. R.W.Bro. Balfour LeGresley, Chairman, will be presiding and R.W.Bro. Ed Ralph as recording secretary. Major items of discussion include: Publications Chairman, Task Forces to raise funds and to expedite the Lodge Room Restoration Project, By-Law changes, Masonic Music Program, Future Planning and any new business that may be proposed.

APRIL 29, 1982 (Thursday) - Spring Meeting, of the Worshipful Masters, Past Masters and Wardens Association of Waterloo District, to be hosted by Glenrose Lodge No. 628, Elmira, commencing at 8:00 p.m. at the Elmira Temple. There will be a District Meeting immediately following the Association meeting that evening.

MAY 15, 1982 (Saturday) - Twenty-third Regular Meeting of The Heritage Lodge will be held in the Peterborough Masonic Temple, 415 Rubidge Street, Peterborough at 2:00 p.m. W.Bro. Allan J. Cohoe, from Kingston will present a paper titled "The Irish Fact in Early Canadian Masonry". We are expecting a large number of Members and Visitors from Peterborough, Victoria, Ontario and Prince Edward Districts as well as our Regular and Faithful Members.

JULY 19-22, 1982 (Mon. through Thurs.) - The One Hundred and Twenty-Seventh Annual Communication of the Grand Lodge A.F.&A.M. of Canada in the Province of Ontario will be held at the Royal York Hotel in the City of Toronto. More details in the next Lodge Proceedings.

* * *

FROM THE SECRETARY'S DESK

LODGE PUBLICATIONS CHAIRMAN

Any member of the Lodge who is willing to assist in this capacity is asked to contact the Worshipful Master or the Lodge Secretary.

EDITOR FOR A COLUMN IN "THE FREEMASON" -

The Lodge has been given an opportunity to contribute material to this widely circulated Masonic Periodical on a regular basis. This is an excellent method of fulfilling one of the Lodge's objectives in disseminating historical information to the Craft in general. Anyone wishing to supervise this activity, or act as 'Editor', is asked to get in touch with R.W.Bro. Balfour LeGresley or the Lodge Secretary.

MAILING LIST CORRECTIONS

Brethren, please keep the Lodge Secretary informed of any changes in the Lodge Mailing List and bring your own copy up-to-date as of April 1st, 1982, by making the following corrections. The prefixed number refers to the mailing list number.

- # 34 Wm. J. Boston, P.M.
- # 94 C. Laverne Dawdy, P.G.S., Thistle #250, Wilson
- #100 Wilbur J. Dickinson, P.D.D.G.M.; L1A 2C7
- #107 Hugh M. Dunlop, P.D.D.G.M.
- #117 Graham E. Faulkner, demetted
- #130 Jack A. Foster, deceased
- #139 E.C. Gerhart, 11 Brenda Cr., P2A 2X5; Granite #352
Toronto 1
- #146 E.W. Gillespie
- #154 Alexander Grant, P.M., 1546 Carletta Dr.; Joseph A.
Hearn #685, Toronto 1
- #159 Harry Greenwood, P.D.D.G.M.; Brant #663, Hamilton A
- #198 Glenson T. Jones, M.M.; Chaudiere #264
- #213 Albert E. Lee; Melita #605
- #224 Richard M. Lunney, 2004-1515 Lakeshore Rd. E.,
Mississauga L5E 3E3
- #234 Kenneth Marty; deceased
- #241 B.A. Mennie, N5A 3C8
- #242 George F. Moore; P.M.
- #257 Cecil S. McKnight, Apt. 105, 780 Elm St., L3K 4R4
- #268 David Nicholls, Point Shares, Agars' Hill
- #282 Carmen Plester, W.M., R.R. #1 Badjeros, N0C 1A0
- #294 Rev. W. Gray Rivers, 8 Kirby Ave., Dundas
- #326 Wm. R. Smith, 979 Bruce Ave.
- #358 R. Harold Wallace, P.D.D.G.M.; St. Lawrence
- #377 Donald J. Woodside; P.G.S.D.; P.O. Box 837 Sussex #5,
St. Lawrence

Proceedings

The Heritage Lodge No. 730

A.F. & A.M., G.R.C.

INSTITUTED
SEPT. 21, 1977

George E. Zwicker, W.M.
499 O'Connell Road,
Peterborough, Ontario,
K9J 4E1

Home (705) 743-2113
Bus. (705) 745-4803



CONSTITUTED
SEPT. 23, 1978

J. Pos, Sec'y/Editor
10 Mayfield Avenue,
Guelph, Ontario,
N1G 2L8

Home (519) 821-4995
Bus. (519) 824-4120
(2432)

Vol. 5, No. 4

Cambridge, Ontario, Canada

May, 1982

PLEASE NOTE:

The views and opinions expressed by the speakers, reviewers and other participants in the paper presentations, discussions and demonstrations, as recorded in these proceedings, as well as authors of special articles and other publications are not necessarily those of The Heritage Lodge.

*

*

*

TWENTY-THIRD REGULAR MEETING

The Twenty-Third Regular Meeting of The Heritage Lodge No. 730, G.R.C., was held in the Peterborough Masonic Temple, 415 Rubidge Street, Peterborough, Ontario, Saturday afternoon, May 15, 1982, at 2:00 p.m. with 7 Officers, 44 other Members and 50 Visitors for a total of 101 Masons as per Lodge Register.

OPEN THE LODGE

The Lodge was opened in the First Degree at 2:11 p.m. by W.Bro. George E. Zwicker, Worshipful Master, who expressed his pleasure at such a fine representation of Masons from many Districts in the Jurisdiction. He also commented that he would change the order of business somewhat to accommodate a number of members and visitors who would be joining our meeting in a few minutes.

CONFIRMING MINUTES

It was regularly moved by W.Bro. Wm. Boratynec, seconded by R.W.Bro. David Bradley, that the minutes of the twenty-second Regular Meeting of the Lodge, held in the Preston-Hespeler Masonic Temple, Cambridge, March 17, 1982, which were printed in the Lodge Proceedings, Vol. 5, No. 3 and which were circulated by mail to the entire membership, be accepted as circulated. Motion carried.

CORRESPONDENCE:

Letters were received as follows:

1. From R.W. Bro. Frank J. Bruce, Chairman of the Lodge

Committee on Masonic Information; dated April 5, 1982, in which he enclosed a copy of a proposed paper from M.W.Bro. Eric W. Nancekivell titled "Commission of Information for Recognition of the Conference of Grand Masters of Masons in North America".

2. A series of 5 more letters from R.W.Bro. Bruce dating from March 26-April 21, all related to the Paper Presentation Program for the Regular Meeting of May 15, 1982 to be held in Peterborough.
3. From M.W.Bro. Robt. E. Davies, Grand Secretary, dated April 15, 1982, enclosing information concerning the 127th Annual Communication of The Grand Lodge, A.F. & A.M. of Canada in the Province of Ontario, in the Royal York Hotel, July 21 & 22, 1982, Toronto; the lodge proxy form and also Notices of Motion as follows:

R.W.Bro. N.E. Byrne, re: amendments to section 136(h) and some of the rules respecting trials in part IV of the Constitution.

M.W.Bro. W.K. Bailey, re: Section 44(c) and Section 56(a) & (b).

V.W.Bro. A.F. Rodger, re: Section 14.

4. From R.W.Bro. Wm. R. Pellow, Member of the Lodge and Chairman of the Grand Lodge Committee on Masonic Education, dated April 19, 1982, requesting for his report to Grand Lodge, a list of the Research Papers, Titles, and names of Brethren who presented research papers in the lodge for the year July 1981-July 1982.
5. From Norfolk Lodge No. 10, Simcoe, Ontario, announcing details for the Annual Church Service at St. John's Church, Woodhouse Township and Pilgrimage to the grave of our First Grand Master, to be held Sunday afternoon June 27, at 2:30 p.m.

Church service - Rev. H. Douglas Fuller
Sermon - R.W.Bro. George Morris, Grand Chaplain
Graveside address - V.W.Bro. Ernest J. Brown
6. From Bro. H.G. Aggett, Member of the Lodge, dated April 15, 1982, asking us to cancel his request for a demit from the Lodge.
7. From W.Bro. R.G. Chappell, one of our newest applicants, dated April 22, 1982, offering two suggestions to reduce the operating expenses having to do with printing and posage:
 - i) "...by my experience there are members that are not interested in part in the Proceedings of the Lodge --- would it be possible to have a mailing list of those who are interested --- those members could then pay an additional expense or fee with their dues."
 - ii) "has it been considered of forming a fund similar to that of project H.E.L.P., which was sponsored by Grand Lodge. Such a fund would receive donations

from its members, and members could bequest a donation in their wills and by other means, the Trustees of such a fund would release the interest only on the request of the Lodge.

8. From V.W.Bro. A.L. Lee, Member of the Lodge, dated April 30, 1982, requesting a Life Membership and enclosing a cheque for same.
9. From R.W.Bro. W. James Curtis, Charter Member of the Lodge, dated April 30, 1982, with reference to the proposed By-Law changes. ..."I feel bound to draw attention to Article IV, paragraph 1, of the present By-Laws, which rules that Regular Meetings of the Lodge shall be held the third Wednesday of the month ... in the Preston-Hespeler Temple, Cambridge. It is my submission that it might not be proper, if not actually illegal, for vote to be taken on matters of basic importance, such as By-Law revisions, at any place other than where the Charter is normally lodged."
10. From R.W.Bro. E.I. Querengesser, D.D.G.M., Waterloo District dated May 6, 1982, enclosing forms for the Grand Lodge Workshop Seminars.

The Worshipful Master declared that the correspondence be received and processed in accordance with Lodge practice.

PASSING ACCOUNTS:

The following accounts totalling \$1,066.16, and covering the period since the last Regular Meeting, dated March 17, 1982, were presented:

Secretary's Account:			
Postage, March Proceedings	\$210.35		
100 Ledger sheets	9.84		
Honorarium (6 months)	<u>175.00</u>	\$	395.19
Mrs. Karen Perry, Fergus:			
Typing March Proc. (32 pages)			48.00
Guelph Printing Service Ltd.:			
200 Life Member cards, Inv.#22903			86.78
The House of Print:			
500 March Proc. (Vol. 5, No. 3)			
Inv. #13412	323.00		
400 Lodge Summonses (March)			
Inv. #13411	<u>201.19</u>		524.19
Waterloo District, Lodge dues			<u>12.00</u>
TOTAL			<u>\$1,066.16</u>

MOTION RE: ACCOUNTS

It was regularly moved by R.W.Bro. Ed Drew, seconded by R.W.Bro. David Bradley, that the accounts by paid. Motion carried.

RECEIVING PETITIONS:

Applications for membership by affiliation were received from the following:

1. BELL, Norman H., P.G.S.; R.R.#2, Cargill, Ont.; Age 58; Electrician; member of Moravian Lodge No. 431, G.R.C.; recommended by R.W.Bro. Roy Weatherdon and R.W.Bro. James Scarborough.
2. BLANCHARD, Arthur Glenn Lewis, W.M.; 25 Mary Street, Perth, Ont.; Age 56; Retired School Principal; member of True Britons' Lodge No. 14, G.R.C.; recommended by W.Bro. R.C. Bradford and V.W.Bro. A.E. Harrington.
3. BROUGHTON, John W.D., M.M.; Box 1018, Brighton, Ont.; Age 74; Retired Journalist; member of United Lodge No. 29, G.R.C.; recommended by W.Bro. G.E. Zwicker and R.W.Bro. James Hutchinson.
4. CHAPPELL, Robert G., P.M.; 20 Hummel Ave., Kearns, Ont.; Age 67; Retired; member of Doric Lodge No. 623, G.R.C.; recommended by R.W.Bro. Donald Grinton and W.Bro. George German.
5. CURRY, Paul Alfred, P.D.D.G.M.; R.R.#2, Erin, Ont; Age 44; Designer; member of Coronation Lodge No. 677, G.R.C.; recommended by W.Bro. F. James M. Major and R.W.Bro. Ed Drew.
6. DAVIES, Elmer Reeve, P.M.; 2 Cochrane Dr., Toronto, Ont.; Age 57; member of Georgina Lodge No. 343, G.R.C.; recommended by R.W.Bro. Ed Drew and Bro. Gordon R. Brittain.
7. INRIG, George F.W., P.G.R.; 81 Wellington St., Lindsay, Ont.; Age 52; Judge; member of Faithful Brethren Lodge No. 77, G.R.C.; recommended by R.W.Bro. David Bradley and R.W.Bro. John Auckland.
8. LAKIEN, Eric Howard, M.M.; 120 Shelborne Ave., Apt. 1510, Toronto; Age 31; Business Administrator; member of Palestine Lodge No. 559, G.R.C.; recommended by W.Bro. W.J. Boston and W.Bro. H.J. Armstrong.
9. SCHAEFER, Heinrich Robert, M.M.; 2177 Long Lake Rd., Sudbury, Ont.; Age 27; Officer (N); member of Sudbury Lodge No. 658, G.R.C.; recommended by R.W.Bro. W.E. Schaefer and R.W.Bro. Balfour LeGresley.
10. STROUD, Roger Bruce, M.M.; 70 King St. E., Suite 609, Oshawa, Ont.; Age 32; Computer Operator; member of Parkwood Lodge No. 695, G.R.C.; recommended by R.W. Bro. Frank Guy and W.Bro. George Zwicker.
11. SOUTER, Norman James, P.M.; 23 Pettit Drive, Weston, Ont.; Age 51; Senior Engineering Associate; member of Sunnylea Lodge No. 664, G.R.C.; recommended by R.W.Bro. David Bradley and W.Bro. F. James M. Major.

12. TINK, Herbert Bruce, M.M.; R.R.#1, Hampton; Age 67; Retired; member of Jerusalem Lodge No. 31, G.R.C.; recommended by W.Bro. M. MacKenzie and R.W.Bro. Wilbur Dickenson.

The Worshipful Master declared that the petitions for membership in The Heritage Lodge be processed in the usual manner.

REPORTS OF LODGE COMMITTEES:

The report of the Committee of General Purposes, which met in the Preston-Hespeler Masonic Temple, Cambridge, on April 21, 1982, was presented by R.W.Bro. Balfour LeGresley.

Report of Committees - Four of the 9 committees reported as follows:

The Chairman of the Membership Committee requested a clarification on the definition of a Corresponding Subscriber. It was agreed that the subscription fee be the same as the annual dues of a lodge member, but that it did not entitle voting privileges. The person must be a mason in good standing and he may live within or outside this Jurisdiction. (See Vol. 5, No. 3, page 7) The Committee on Masonic Information advised that they have only two papers in hand, one by V.W.Bro. G.H. Vogans titled "Masonry in St. Thomas (1818-1981) which could be presented at the September meeting, and the other by M.W.Bro. Eric Nancekivell titled "Commission of Information for Recognition of the Conference of Grand Masters of Masons in North America". If the latter were scheduled for the Regular Meeting in May, it was thought that this would be a well attended meeting. It was reported that R.W.Bro. Cliff Baxter had accepted the Chairmanship of the Committee on Lodge Publications with instructions to initiate, co-ordinate, delegate, publish and market lodge publications. His first commitment is to re-draft The Heritage Lodge invitation pamphlet.

Other Reports - (The following reports are from the two Task Forces approved at the previous Regular Meeting, Vol. 5, No. 3, page 12).

1. Task Force to raise the necessary funds for the Lodge Room Restoration Project.

"PROPOSALS":

1. Time frame - from July 1982-July 1983.
2. Project name - R.O.M.P. (Restore our Masonic Past)
- H.O.M.E. (Heritage Ontario Masonic Endeavours)
3. Structure - As the purpose of this Task Force is to give every mason in this Jurisdiction an opportunity to participate in our endeavour, it will be as broadly based as possible.
 - Central Committee - Ed Drew, Ed Ralph, Jim Major and Gordon Brittain.
 - District Representatives
 - Lodge Representatives

4. Donations - To be made payable to the Lodge Corporation Charitable Foundation. Tax receipts will be issued in Feb. 1983. In the meantime, donations are to be made payable to the Committee Treasurer.
5. Brochure - This is being developed, and will be printed when the Lodge Charitable Foundation is established. It will include:
 - i) Aims of project, including artists concept.
 - ii) Aims and objectives of The Heritage Lodge
 - iii) Pledge form for return to Treasurer
 - iv) Endorsements from members
 - v) List of District Representatives
6. Mailings - To all Lodge Members (May 12, 1982).
Grand Lodge Officers (past 3-4 yrs.) (July 1982).
All Lodge Secretaries (August 1982).
7. Communication - A meeting for the District Representatives is being planned, at an acceptable time, during the Grand Lodge Communication (Tues. @ 2:30 p.m.) to review "Campaign Kit" including brochures, return envelopes, banking instructions, speakers list, suggestions, etc.

From the discussions which followed, it was apparent that an up-date on the complete project should be published in the Lodge Proceedings. The campaign was to be called H.O.M.E. - A Window on Freemasonry. It was also agreed that R.W.Bro. R.E. Groshaw's name should be included with those of J. Pos, R. Cooper and B. LeGresley as Directors/Trustees of The Heritage Lodge - Charitable Foundation. If additional names were required, lodge officers are to be named.

2. The Task Force to Expedite the Project suggested the following activities as their terms of reference:
 1. Initially to assume a secondary role during the fund-raising campaign (FRC) and to receive instructions from the corporation through the Chairman of the FRC, to provide adequate control.
 2. Upon completion of the project, this Task Force would then be given Committee status and be accountable to the Charitable Foundation.
 3. Provide liaison with the Metropolitan Toronto and Region Conservation Authority (MTRCA).
 4. Establish critical path planning and scheduling with the FRC and MTRCA.
 5. Ensure that legal formalities are attended to by MTRCA regarding liability during restoration process.
 6. Review drawings and specifications prior to tender call.

7. Arrange Corner/Date Stone laying ceremony.
8. Liaise with MTRCA regarding furnishing and decorating the Lodge Room.
9. Make search and prepare inventory of suitable and available furniture, regalia etc.
10. List furniture needs and select same in consultation with MTRCA from inventory list.
11. Arrange for Dedication Ceremony.
12. Prepare roster of brethren willing to be in attendance on Public Holidays and weekends during open season.
13. Should this Committee have its own letterhead or would it be in order to use the letterhead of the corporation.

New Business - R.W.Bro. LeGresley indicated that W.Bro. Greg Robinson has agreed to be the author of The Heritage Column in the Freemason.

There was discussion on the necessity of separating lodge business and educational material in the summons.

There was discussion on a better method of selecting Lodge Officers, Suggestions from members would be obtained.

There was discussion on Meritorious Service Recognition, but no conclusion.

MOTION RE: R.W.BRO. R.E. GROSHAW AS DIRECTOR OF CHARITABLE FOUNDATION

It was regularly moved by R.W.Bro. Ed Drew, seconded by R.W.Bro. Edsel Steen, that in so far as R.W.Bro. Ronald E. Groshaw had provided a great deal of the initial leadership in bringing about the restoration project, that he be included as a Director of the proposed Charitable Foundation to be named "The Masonic Heritage Corporation" and that he be designated as "Honorary Chairman of the Overall Project". Motion carried.

READING NAMES OF BRETHREN IN ARREARS OF DUES:

The Secretary reported the name of W.Bro. Thomas A. Silagy, 40 Lakeshore Rd., St. Catharines and asked for more time to attempt to reach three others who have changed their addresses.

MOTION RE: SUSPENSION

It was regularly moved by W.Bro. A. Bjerkness, seconded by R.W.Bro. James Hutchinson that W.Bro. Thomas A. Silagy be suspended. Motion carried.

Worshipful Master, George Zwicker then declared that W. Bro. Thomas A. Silagy be suspended for non-payment of dues.

RECEIVING VISITORS

At 2:55 p.m. R.W.Bro. Frank Bruce, acting as Director of Ceremonies was admitted to introduce R.W.Bro. John Auckland, Sovereign Master Allied Masonic Degrees and a number of members of Capital City Council 154.

Following a warm welcome by Worshipful Master George Zwicker, R.W.Bro. Auckland was invited to the East.

On his second entrance into the Lodge, Acting Director of Ceremonies introduced a large number of Worshipful Masters from Peterborough and surrounding Districts, who were accorded Grand Honours.

At 3:07 R.W.Bro. Bruce was again admitted to introduce R.W.Bro. Earl Querengesser, D.D.G.M. of Waterloo District, R.W.Bro. Allan T. Wickins, D.D.G.M. of Peterborough District, R.W.Bro. Frank E. Grey, D.D.G.M. of Ontario District, V.W. Bro. Wm. R. Marsh, G.S. From Cobourg, V.W.Bro. Charles L. Tugwell, G.S. from New Market. The D.C. also named the Members of the Board of General Purpose who were already in the Lodge in the persons of R.W.Bro. John Auckland, R.W. Bro. Edsel Steen, R.W.Bro. David Bradley and V.W.Bro. Jack Pos.

After receiving Grand Honours, the distinguished visitors were invited to take seats in the East. On assuming the gavel, R.W.Bro. Querengesser said how pleased he was to be able to visit with the Brethren in Peterborough and reminded the Brethren of the quotation from Shakespear and repeated by Sir Winston Churchill. "Some are born great, some achieve greatness and others have greatness thrust upon them" which is how he felt on this particular occasion.

R.W.Bro. Wickins, in welcoming the brethren present, stated how pleased he was that The Heritage Lodge had accepted the invitation he extended at the time of W.Bro. Zwicker's Installation in Cambridge, to hold a Regular Meeting in the Peterborough Masonic Temple. He hoped that everyone would enjoy and benefit from the experience.

AT THE ALTAR

Worshipful Master George Zwicker then called on W.Bro. Rev. Gray Rivers, the Lodge Chaplain, to attend the altar:

The last Verse of the First Chapter of Genesis speaks of God as stepping back to take a long look at the product of his past six days' labour in Creation and his comment was: "Behold it was very good." At the same time He realized that there was yet some dirty work to do, so He made the beasts and the reptiles and the poisonous insects; and when He had finished, He still had some scraps left over that were too bad to put into the rattlesnakes, the scorpion and the skunk; so He put all these together, covered them with suspicion, wrapped the bundle with jealousy, marked it with a yellow streak, and called it a KNOCKER!

This product was so fearful to contemplate that He had to make something to counteract it, so He took a sunbeam,

put into it the heart of a child, the brain of a man, wrapped it in civic pride, covered it with brotherly love, made it a believer in equality and justice, and called it a BOOSTER!

Thenceforth mortal man has had the privilege of choosing his associates, and a number of those who became BOOSTERS got together and changed the name to MASONS!

LET US PRAY

Almighty and Eternal Being, the glorious Architect and Ruler of the universe, at Whose creative fiat all things first were made, we the frail creatures of Thy providence humbly implore Thee to pour down on this convocation, assembled in Thy Holy Name, the continual dew of Thy blessing. May the work of this The Heritage Lodge, which was begun in Thy Name be continued to Thy glory, and evermore established in us by obedience to Thy holy precepts. Amen.

SO MOTE IT BE

GENERAL BUSINESS

MOTION RE: PROXY TO GRAND LODGE

It was regularly moved by R.W.Bro. Ed Drew, seconded by R.W.Bro. James Hutchinson, that V.W.Bro. Jack Pos be the Proxy for The Heritage Lodge at the 127th Annual Communication of Grand Lodge. Motion carried.

MOTION RE: LODGE BY-LAWS

At this time R.W.Bro. Ed Wilson, reminded the Brethren of the 'NOTICE OF MOTION' which he presented at the last Regular Meeting of the Lodge held in Cambridge, March 17, 1982, concerning the amendments to the Lodge By-Laws and which were printed in their entirety in the Lodge Proceedings Vol. 5, No. 3, pages 12-14. He then referred the members to pages 2-5 of the Lodge Summons for this meeting and stated that these amendments, most of which have already been passed in Lodge at previous meetings would now bring the Lodge By-Laws up to date with the new Constitution. He therefore, moved their adoption, which was seconded by R.W. Bro. Ed Drew and carried by unanimous consent of the brethren present.

BALLOTING

There being no objection, the Worshipful Master ordered a collective ballot to be taken on the 11 applications for membership by affiliation as presented on pages 1 and 2 of the Lodge Summons for this Regular Meeting.

Following a favourable ballot on all applications, W. Bro. George Zwicker, declared the following Brethren eligible for membership in The Heritage Lodge No. 730, G.R.C., by affiliation and requested that each new member affix his signature to the Lodge Register at his earliest convenience, in token of submission to the Lodge By-Laws.

R.W.Bros. Gordon Raymond Cowie and George F. Manery; W.Bros. Gordon H. Cooper, Derrick L.F. Game, Gordon Harry Gibson, Philip B. Harrison, John Derrick Hoekzema and Charles Frank Reidl; and Bros. Walter Robert Elson, Philip Howe and Wayne G. Schreiber.

PAPER PRESENTATION

The Worshipful Master called on R.W.Bro. Frank Bruce to explain the procedure for the paper presentation. R.W. Bro. Bruce informed the Brethren that it usually takes a minimum of 12 months to prepare a paper and another 6 months to process it in the usual manner which was the reason for allowing a great deal of lead time to present a paper in lodge. He then called on R.W.Bro. Balfour LeGresley to introduce the Guest Speaker.

W. Bro. Allan J. Cohoe

W.Bro. Cohoe is a Life Member of North Bay Lodge No. 617, a Past Master and Life Member of Queen's Lodge No. 578, in Kingston, and a Charter Member of The Heritage Lodge No. 730, Cambridge. He is Grand Chaplain of the Ottawa Consistory, A & ASR, a member of Rameses Temple, AAONMS, Toronto and the Scottish Rite in North Bay, Hamilton and Kingston. He is also a member of the Correspondence Circle, Quatuor Coronati Lodge, London, England.

At the present time he is a Governor of St. Lawrence College of Applied Arts and Technology and is also active in a number of Historical groups in Kingston.

THE IRISH FACT IN EARLY CANADIAN MASONRY

by

W. BRO. ALLAN J. COHOE

Two particular points in the history of Freemasonry in Canada will be explored in this paper. The first topic will be the circumstances which encouraged the rise of Irish Registry Lodges, some of which survive to this day. This will be of special interest to all current Lodges which originally began under the Irish Registry of Dublin. The second part of the paper will examine the life of the Duke of Leinster Lodge No. 283. It opened well before the other Irish Lodges in Ontario and may have influenced their start. Strangely enough it disappeared just as the others were getting underway. The present Lodges would find it interesting to examine their records to see if their origins had any connections with Leinster Lodge of Kingston. The latter Lodge, in spite of its varying virility over its 28 year existence, has left only snippets of records from which to try to construct a history. St. John's Lodge when not especially identified in the manuscript, refers to the present St. John's Lodge No. 3, Kingston. This Lodge has used so many different numbers during the period that the reader might become confused.

The Grand Lodge of Ireland has provided what may be presumed to be a complete list of their members from 1821 onwards. It is attached here as an appendix. The names may prove valuable to future researchers. The dates seem to indicate the date of initiation but that, as you will see, just adds to the mystery surrounding Leinster Lodge. An examination of the St. John's Lodge Register reveals four names claiming to be from Leinster Lodge but, the four names are not on the list received from the Grand Lodge of Ireland, Dublin. The names are:

William Joseph Goodeve, 31 years, Merchant, April 11, 1844

Joseph Brennan Hall, 28 years, Merchant, April 11, 1844

Daniel Tolien Wotherspoon, 28 years, Merchant, April 11, 1844

Frederic Creighton Muttletbury, 26 years, Merchant, April 11, 1844

At this time the condition of Freemasonry under the Grand Lodge of England was near to a state of insubordination. We all know of the frustrated attempts to form proper Provincial Grand Lodges in Canada during the first half of the nineteenth century. The reason for the non-co-operation from England is best illustrated by the following quotation, published in 1977, when Time has enabled the writer to assess the situation without bias.

Power had got into the hands of the Grand Secretary who had been in office for nearly fifty years, and the President of the Board of General Purposes, who combined the office with the Provincial Grand Lodge for Surrey. No County Mason and rarely a London one, outside a charmed circle of three of four Lodges was ever promoted to Grand rank. Out of twenty Grand Wardens, no fewer than thirteen were selected from the Lodge of Friendship No. 6. (1)

No wonder the Canadians found the Grand Secretary unresponsive!

The Grand Lodge of Ireland, based in Dublin, seems to have been just the vehicle to infiltrate the areas neglected by the English Grand Lodge because

A Lodge in a regiment was essentially an Irish conception ... The idea was novel and was rendered practicable by the Irish mode of constituting a Lodge. The English Lodge of the day was constituted for a particular hostelry, and had no charter. The Irish Lodge was erected by the issue of a charter or Warrant. Thus the conception of an ambulant Lodge, legalized by the possession of a charter, was foreign to the English, and germane to the Irish practice. (2)

The British Army at this time, was at its peak of reputation throughout the world. It offered fine career opportunities to literate young Irishmen who responded to the discipline of military training wholeheartedly. So

Military Lodges did much in travelling about to tighten up local Lodges which had developed bad habits of ritual and order (3)

The number of Masons of Irish derivation in the army is clearly explained by the

astonishing ... hold Freemasonry had on Ireland a hundred years ago (1802). It is not that every city or town could boast a Lodge but that no village or hamlet was without one. (4)

There were other reasons for the development of Irish Lodges throughout the world. Other records explain some of the peculiarities and difficulties there are in identify-

Military Lodges did much in travelling about to tighten up local Lodges which had developed bad habits of ritual and order (3)

The number of Masons of Irish derivation in the army is clearly explained by the

astonishing ... hold Freemasonry had on Ireland a hundred years ago (1802). It is not that every city or town could boast a Lodge but that no village or hamlet was without one. (4)

There were other reasons for the development of Irish Lodges throughout the world. Other records explain some of the peculiarities and difficulties there are in identifying and attempting to follow the course of events. Just think of the effect when

A Warrant arrived in India in 1836 - 17 years after it was applied for. (5)

When Moderns and Antients united about 1813, the confusion of information overseas was created by the total absence of correspondence on the topic from the English and Irish Grand Lodges. Many Lodges were under the impression that it was a union of the Grand Lodges of England and Ireland. Consequently there was bitterness when the facts were finally known. (6) This fact may have been the reason why James Robinson Wright surrendered the Duke of Leinster Lodge Warrant to the Provincial Grand Lodge. For up until this time the Grand Lodge of Ireland "supported and corresponded" with the Antient Grand Lodge of England and declared against the admission of Modern Masons "until union shall have been consummated" (7). But this stance did not suit all Irishmen for

the personnel of the Antients was not attractive to Irishmen of the comparative high social position implied in residence in the Middle Temple. (8)

The term Middle Temple refers to exclusive accommodation in the vicinity of the high courts in London, England, restricted to barristers and solicitors. It is limited in space and much sought after. This implication could have been another stress point for Canadians.

Much of the aversion to the admission of Irish Masons into English Registry Lodges in Canada may have resulted from the "Repeal of the Union" activities in Ireland where large sums of money, active intervention by the Catholic Priesthood, and political threats of force, disturbed those loyal to the Queen from about 1839 until 1848. (9) This attitude would likely carry over into Canada long after it had subsided in the United Kingdom. An anonymous pamphlet published in defence of the premier Grand Lodge in 1765, may have added additional animosity to the situation, and is indicative of the stumbling blocks to true Freemasonry. I quote:

But the English Masons should be cautious with whom they converse as there are many irregular Masons, ie.,

made in Lodges under the title of Ancient of York who some time ago pretended to be constituted or authorized under the Grand Lodge of Ireland who (bye and bye) I am creditably informed refused to countenance them as it would be absurd for one Grand Lodge to constitute Lodges in the territory of another. (10)

Undoubtedly suspicions of dubious regularity were fanned by this sort of pamphlet. It was before the time we are studying but erroneous ideas implanted in Mason's minds have a history of longevity.

The minutes of St. John's Lodge of February 5, 1829, indicate how some shadow of doubt was kept alive in Kingston when a resolution was passed disapproving of the conduct

of a number of Masons in this town who on St. John's Day walked in public procession clothed in badges of the Craft without license of the P.G.M. or his deputy and in open violation of the Constitution and in defiance of the expressed commands of the D.G.M.

When referred to Turquand, the P.G. Secretary, he countered by asking the names of the Lodges and the jurisdictions under which they operated. No further action developed. If the Masons referred to belonged to Leinster Lodge let me remind you that they had a proper charter from the Grand Lodge of Ireland while St. John's Lodge would soon see the disappearance of their P.G. Lodge which they defended so vehemently!

Perhaps the smooth transfer of Irish Lodges to the Canadian Grand Lodge shortly after the middle of the nineteenth century can be explained by the following quotations.

The Irish Grand Lodge traditionally gave ambulatory naturalization in whatever jurisdiction their Lodges resided.

It was common for ER and IR Lodges to act jointly for the welfare of Masonry in expelling undesireables.

The Grand Lodge of Ireland protected English Lodges in its jurisdiction as though they were their own offspring. (11)

and again

If they could have seen the future it would have showed them the Grand Lodge of Ireland bidding "God speed and good luck" to countless Irish Lodges who resigned their Irish Warrants to help form new Constitutions all over the Globe. (12)

It might be helpful here to point out that Irish Lodges were usually constituted as St. John's Lodges and it was the practice at that time to re-use numbers of closed Lodges. This re-use of numbers has always puzzled me when tracing Irish Lodges. Their numbers do not run in order of date of constitution. I suggest that early Canadian Lodges which came and went under similar numbers, in various localities, may have been stimulated by retired Irish personnel from the British Army. The confusion of very early numbers needs

explanation, or clarification but, to my knowledge, extant records have not yet been discovered. However, that may be just as probable as John Ross Robertson's hints about travelling Warrants.

Of the 14 Lodges in the Irish Constitution in Ontario, eleven continue under the GRC. I do not pretend to know their historical background and I leave such preparation to historians in their own Lodges. Two other Irish Lodges in Dunnville and Stratford which ceased in 1865, and 1858 respectively, would be researched better by someone closer to their location.

Of the previously mentioned eleven Lodges, all were formed between 1841 and 1855. That was the run-up to the formation of our own Grand Lodge. There were several reasons impelling these Irish Lodges to form. The attention paid to correspondence by the Irish Grand Secretary compared to the neglect by the English Grand Secretary was important. Also there was the unmasonic attitude of some Lodge members to Irishmen as we know from the experience of King Solomon's Lodge, Toronto. The "hungry forties" too drove many Irishmen to Canada who were not attracted to the United States for political reasons. (13)

One Irish Lodge in Kingston does not fit exactly the pattern of these other Lodges. It was the Duke of Leinster Lodge No. 283 which received a Warrant from Ireland in 1821, and, as I mentioned earlier, just as the other Lodges appeared on the scene Lodge No. 283 ceased to function in 1850.

The youthful Duke of Leinster assumed the Grand Mastership of the Irish Grand Lodge in 1813 and he ruled until his death in 1874, sixty-one years later. In the period Irish Freemasonry "was to make itself extensively felt" abroad. During the early years of his authority the Irish Craft attained its maximum strength. There were almost 1000 Lodges under the IR against 670 Lodges of the Grand Lodge of England. However, as the Duke aged, the number of Lodges declined to a minimum. (14) But for our purposes his era was the period in which we are interested. His youthful drive no doubt influenced the formation of the Duke of Leinster Lodge No. 283, in 1821, and carried on until the formation of our own Grand Lodge in 1855.

There is no doubt that Irishmen were looking for masonic fellowship. The minutes of St. John's Lodge, note Irish Masons visiting December 28, 1812, December 2, 1813, December 7, 1815, and on December 27 that year no less than seven Irish visitors, with three more on January 5, 1816.

Thus we find the Grand Lodge of Ireland issuing a Warrant for the Duke of Leinster Lodge No. 283, on February 1, 1821, and although nothing went smoothly, it is not easy to put a finger on the exact problem. The second volume of the History of the Grand Lodge of Ireland, page 37, politely suggests that all the fault may not be on one side. They comment, in referring to Leinster Lodge that

It is interesting that this was the only properly Warranted Lodge because others were without Warrants or from dubious Provincial Grand Lodges although within a few years when

It is interesting that this was the only properly Warranted Lodge because others were without Warrants or from dubious Provincial Grand Lodges although within a few years when other Lodges legalized, they accused the Irish Lodge of being irregular.

The trouble was not all anchored in Canada. Lodges in Ireland were suspended in 1823 as being secret societies, and many Lodges disappeared. The political situation in Ireland was difficult, and the economic condition bad. It was not until after 1827 that a new Deputy Grand Secretary was able to "invoke a resurgence". (15) This period of political disfavour, of course, coincided with our own "Morgan Affair" so that the historian's comment that

the affairs of the Irish Lodge in Canada and the processions at home were the cause of much deliberation and correspondence. (16)

The Duke of Leinster Lodge No. 283,

speedily found itself in trouble with some neighbouring Lodges although it could boast a Warrant which none of its critics could. (17)

Let us look at the facts to see if we can discover any reason for this unmasonic behaviour.

One of the curiosities to note is the formation of an "operative masons' Friendly Society" at a meeting held in Daniel Brown's Hotel on Monday, 6 June 1822. Daniel Brown became a member of Leinster Lodge on July 12, of that year. The President of the Society was Peter Nowland who also became a member of Leinster Lodge on the same day. The Secretary of operative masons' Friendly Society was Hen. T. McGough. From his signatures we know he soon changed this to H.M. Gough, which name I shall use in the future. Gough had joined the Leinster Lodge on February 24, 1821; one of the first members. He was treasurer of the Lodge.

There appears to have been some "public" or outside attention paid to this operative masons' organization for the Kingston Chronicle of May 10, 1822, carried the following item:

at a meeting of the committee of the operative masons' Friendly Society held at the Kingston Hotel on the inst., it was resolved viz: That the proceedings of a general meeting held the same place on the 6th inst., should be printed as well as the rules and regulations of the Society as soon as possible in order to remove any doubts which may have been entertained by the public on their proceedings.

The notice goes on to name the officers and committee members from which we know that the President, Peter Nowland and the Secretary H.M. Gough, were members of Leinster Lodge. We can only surmise that other Masonic Lodges were the "public" who had doubts. That points to St. John's Lodge and possibly a military Lodge connected with the Forces. There seems no

reason at all why the general public would have any particular interest in an operative masons' friendly society under ordinary circumstances.

On the list of members supplied by the Grand Lodge or Ireland are the names of three members for the 1 February 1821, the date the Warrant was granted in Dublin. They are John Gillaway, Wm. Chesnutt and Rob Johnston. These are probably the charter members. On the 24 February, Rob White and Hen. T. McGough (Henry M. Gough) joined. It would seem likely that such a small membership would have difficulty carrying on the work as we know it, and this may have been why St. John's Lodge questioned their authenticity. Combined with their close association with the operative masons' Friendly Society there is reason to suggest that they were not practicing true speculative masonry. It appears that something was not quite in order between the Lodges. John Ross Robertson gives no details but refers to unmasonic attitudes between Leinster and St. John's Lodges.

One other matter cannot be explained. The list of lodge members obtained from Dublin, indicates an unusual reception of new members in that they seem to have been taken in in batches. According to the dates on the list, the three already mentioned commenced the Lodge. The number and dates from then on is as follows:

24 Febraury	1821 - two	1 March	1835 - three
13 June	1822 - one	20 February	1844 - five
2 July	- four	1 June	- eight
26 May	1823 - seven	16 August	1845 - two
20 October	- one	8 January	1846 - seven
16 March	1824 - one	17 January	1847 - eleven
25 September	1825 - four	24 June	- one
5 February	1831 - five	13 July	1848 - four
23 May	1832 - seven	10 January	1849 - nine
3 October	1834 - two	15 January	1850 - three

You will have noticed the two gaps from 1826 until 1831, during the Morgan Affair, there are no additions, and again from 1836 until 1844, a period that coincided with the Mackenzie Rebellion. Leinster Lodge was not alone in these troubles. The minutes book of St. John's Lodge for the latter period has a note that

The St. John's Lodge ceased working from the year 5834 until the year 5843 - Being a space of nine years owing to the great excitement pending in the American Continent when it was throught prudent by the W.M. and members to cease working until such time as the Lodge could be beneficially worked - with advantage to the Craft and the world at large.

The lack of harmony between Lodges in Kingston is often referred to when the subject of Leinster Lodge is mentioned in writings. The animosity may not have been as bitter as writers have been inclined to make it, but, undoubtedly there were incidents. It could be suggested also that some individuals erupted easily and, like all such news, it received more attention than it deserved. Although members

of Leinster Lodge were not welcome at the Provincial Grand Lodge convention of 1821 because of their "conduct was not orderly as Masons", the records show them visiting St. John's Lodge regularly. Two visited April 3, 1823, two November 6, two on 5 February 1824, two on 6 January 1825, four on 3 February and three on March 3 of the same year. (18)

Other co-operation between the two Lodges is evident. St. John's Lodge held an emergent meeting to consider a letter from No. 13 Lodge, Bath (Addington) requesting assistance in laying a corner stone for their new brick Lodge Hall, to be held 3 June 1824. The Worshipful Master (Butterworth) of St. John's Lodge then proceeded to appoint a committee to wait upon the committee of Leinster Lodge to make arrangements for conveyance of the Lodges to Bath. (19)

Another sign that the difficulties of Leinster Lodge were more the fiery spirits of the various members than a complete disregard for the proprieties of Freemasonry, is contained in a minute of St. John's Lodge for November 4, 1824.

There was a motion a committee be appointed to study the possibility of erecting a Masonic Hall in Kingston. A second motion that Lodge 283 be furnished with a copy and be requested to appoint three members to join the above committee.

That does not indicate non-fraternization to me! As both Lodges had gone to Bath the previous June to lay the corner stone, they no doubt were impressed with Bath Lodge's show piece.

Perhaps a minute of St. John's Lodge November 22, 1822, two years previous resolved differences. It reads

Lodge of Emergency was called by the Worshipful Master for the purpose of appointing a committee to settle all matters in difference between St. John's Lodge and the Duke of Leinster Lodge No. 283.

At the Lodge meeting of December 5, the minute reads

John Butterworth, chairman reported differences all amicably settled between St. John's Lodge and Leinster Lodge No. 283. Report unanimously accepted.

But this peace was not to endure. Through an independent act of individuals, without the proper authority of Leinster Lodge, their Warrant was passed to the Canadian Provincial Grand Lodge in 1826, and could not be recovered. This situation led to curt correspondence between the Grand Lodges of England and Ireland. The result was, James Robinson Wright, who had instigated the deed, was suspended from Leinster Lodge by the Grand Lodge of Ireland. I am sure that things were hot and heavy in Kingston for a time!

St. John's Lodge had received six petitions for affiliation from members of Leinster Lodge on February 2, 1826. The minutes imply quite clearly that Leinster petitions were not acceptable.

all members of Leinster Lodge were read. Resolved that the same be returned to the subscribers thereto with an intimation that the Lodge declines any interference in relation thereto.

It did not end there. On April 28, 1826, the Board of General Purposes of St. John's Lodge resolved to

take into consideration the petition of eleven people praying for a recommendation to Grand Lodge of England to obtain dispensation to enable the aforementioned persons to hold a Lodge in this place - The Board having duly considered the same and under existing circumstances decline interference.

Certainly St. John's Lodge were doing their best to avoid association with what seemed to be a fiery brotherhood! But nothing is recorded in their minutes or in their joint activities to show that there was complete ostracism of Leinster Lodge.

The makeup of the membership of Leinster Lodge is interesting. I have already commented on the irregular intake of members as influenced by the Morgan Affair and the Mackenzie Rebellion. To offset it there was the impetus of the youthful Duke of Leinster. The economic strength of Kingston could explain the early start of Leinster Lodge. It was the financial centre of Ontario until about 1830, when richer parts of the Province began to open up and transportation was developed for their goods. Kingston established a bank in 1818 which was active until the governing compact in Toronto usurped its charter. Again in the period 1841 until 1844, Kingston was the planned seat of government which brought in many officials, great and small. There was a boom in building, and merchandising expectations were great. This led to the arrival of many newcomers. The Government withdrew from Kingston in 1844 and the economy fell apart. There is no doubt that many members of Leinster Lodge found it necessary to move where they could be employed, or, those in business found the local economy just too meagre. It is safe to say that these episodes affected Leinster Lodge's membership. After taking in three members on January 3, 1850, no further action is recorded that year except the sale of the Master's and Warden's chairs, and a chart to St. John's Lodge on December 10. (20)

From my research so far I believe the occupations of the membership were significant. A good number were merchants, artisans, several contractors, a few military personnel, two veterinary surgeons, possibly a doctor, as well as at least two missionaries. Scattered through the membership were those who supported the Mechanics' Institute, the Bible Society, and other good works. The members were also cognisant of the political situation, particularly during the approach of the Mackenzie Rebellion. By religious persuasion there were at least nine Wesleyan Methodists. During the 1840's a significant number of members were attached to the government, or, at least were closely associated with the civil service. When the government moved away from Kingston these people were scattered to various

duties across the province. These departures could have been the final blow which put an end to Leinster Lodge. Certainly after its fastest growth over six years, it simply disintegrated. Also the steady movement of members from Leinster to St. John's Lodge could possibly be explained by status pressures as well as the inefficiencies of Leinster Lodge work. The records were poorly kept. Names are incomplete, misspelled, and in some cases, obviously guessed at from sound rather than written records. A typical example is a message from the Grand Lodge of Ireland which reads

In writing future ret (urns) please give X name in full as they cannot be correctly compar(ed) by the initi(al)- and enable us to fill the blanks in the Book.

It would seem that I am not the first to complain of the quality of Leinster Lodge records!

In 1843 T.D. Harrington, W.G. Chambers, Edward Kent and T.F. Mitchell joined Leinster Lodge. From the minutes of St. John's Lodge we learn that they were to be initiated also into St. John's Lodge the same year. In addition Bro. Chester Hatch is listed as one of seven others "proposed and favourably ballotted on", on December 27, 1843.

After James Robinson Wright turned in the first Leinster Warrant to the Candian Provincial Grand Lodge, there was considerable visiting in St. John's Lodge by members of Concord Lodge. These visitors seemed to include Masons who had also been members of Leinster Lodge. Particularly mentioned in St. John's Lodge minutes are Chester Hatch, James Robinson Wright, James Magher (Meagher), Martin Keeley, William Chesnutt, to mention a few. These all had been members of Leinster Lodge, but, were now listed as members of Concord Lodge.

1843/44 was the time of the Ziba M. Phillips Grand Lodge in eastern Ontario. You will recall his abortive efforts to establish a Grand Lodge in Ontario. A press report of the laying of the Kingston City Hall corner stone, June 3, 1843, describes that ceremony. Many notables and organizations are listed in great detail, but not any Freemason or any of the Lodges are mentioned. Was the subject just too hot for the press to handle at that time. Whatever the reason for the omission of names, the description of the ceremony is noteworthy. It was described in meticulous detail including the acts of an unnamed Master Mason with square, level, plumb rule, corn, wine and oil. Also mentioned were three strokes of the mallet. The reader is left to draw his own conclusions.

In 1845 there was an announcement from both St. John's Lodge and Leinster Lodge, with a separate press notice from each Lodge. The December 27th St. John the Evangelist Festival was to be a joint celebration. The press report of the event indicated that Leinster Lodge supported its own Lodge Hall, and joined in the ceremonies and festivities as an equal to St. John's Lodge. The Chronicle & Gazette of December 31, 1845, carried this report.

FESTIVAL OF ST. JOHN THE EVANGELIST - The Ancient Fraternity of Free and Accepted Masons belonging to the St. John's Lodge and the Limerick Lodge of Kingston celebrated the anniversary of the Feast of St. John the Evangelist, by a public procession to Church and a dinner at Daley's British American Hotel. At 3 o'clock P.M. the members met at their Lodge Rooms which are on opposite sides of the street, and preceded by the band of the 71st Regt., walked in couples, in number about one hundred, to St. George's Church, where an appropriate sermon was preached by Brother the Reverend Mr. Herchmer. The weather being extremely cold, the brethren could not display much outward finery in their dresses and decorations, and with the exception of some banners and the carrying of a few emblems, there was nothing extraordinary in the procession to the Church; but in returning there was a change for the better. By the time the service was over, it became quite dark, and the fraternity having provided a large number of flambeaux, carried by young men, these were all lighted and the procession homewards and to the Hotel, was formed with these strange and fantastic lights illuminating the streets. After some perambulation, the Masons entered Daley's Hotel, and there spent the evening amid festive enjoyment of a good dinner, exclusive to others than Brethren.

To attempt to follow the careers of every one of the ninety members of Leinster Lodge would not be suitable in this paper. However, some notes on a few interesting situations will help you to image the condition of the Lodge at that Time.

William Chesnutt is the first name on the roll of Leinster Lodge, and one of the officers named in the Dublin Warrant of 1821 and 1826. On the original list the name is spelled with a double "t" but, he signed his name later with only one "t". A Blacksmith, by trade, he exhibited a Scotts plough at the Midland District Agricultural Society exhibition in 1819. There are reports of his smithy trade for the jail and the city. He also advertised the opening of a veterinary hospital. But his real claim to fame came in 1825, during bitter strife between the Anglican and Presbyterian clergy when the local cemetery was barred for use by other denominations than Anglicans by the Archdeacon of York. The whole episode is reported in the Kingston Historical Society proceedings, Historic Kingston, volume V, pp. 30-44. Chesnut's personal deposition speaks for itself.

Mr. William Chesnut, of Kingston, Blacksmith, declares that on the morning of Friday the eighth day of April instant, the Reverend Mr. Barclay, minister of Saint Andrews Church in the said town, called on him and said he was going in the course of the day to have a funeral and as he was informed that the Archdeacon of York would not allow the gate of the graveyard to be opened, he wishes the subscriber to force the lock if it should be found necessary - The subscriber replied that he would not wish to force the gate open as it might bring him into trouble. Mr. Barclay then said he had an opinion from the Attorney-General respecting the burial ground below the hill, and it was a public one - The subscriber

observed that he would not be concerned himself in the business, but he would send one of his workmen with tools to act according to Mr. Barclay's directions. - The man was accordingly sent at the appointed time but did not proceed to the graveyard as the subscriber saw that the gate was open, and his aid would not be required.

There is then a comment about Mr. Barclay requesting an account and the deposition is signed "William Chesnut, Kingston, April 11, 1825". (21) Chesnut, although sympathetic to the non-conformist clergy, had the business sense to be circumspect in his relations with the Archdeacon of the Established Church! He did follow "afar off" to make sure his workman carried out the duty if necessary. Later he had his own personal problems. A press report notes that his property was ordered to be sold in 1841 by the Midland District Court "at the suit of the Bank of Upper Canada" (22) In the British Whig of 1842 he advertises himself as a whitesmith. In the same year he was one of those mentioned in St. John's Lodge minutes as being a visitor from Concord Lodge, rather than as a member of Leinster Lodge.

Another member who joined Leinster Lodge 26 May 1823, appears to have been a strong character. He was James Robinson Wright, who became an officer of Leinster Lodge. A photostat of a letter he wrote to Dublin shows him as secretary. He was also the party responsible for surrendering the 1821 Leinster Warrant from Dublin to the Provincial Grand Lodge of Canada. His authority for such an action was soon challenged by the Irish Grand Lodge who were not long in reacting and minuted that a

Committee of inspection recommend that a duplicate Warrt 283 be granted without charge to Brs. Wm. Chesnutt, Robt. Johnston, and Henry McGough to hold Lodge in Kingston Up Canada - Granted.

and

Committee of inspection also recommend that in consequence of unmasonic conduct of James Robinson Wright of L 283 he shall be suspended from Masonry during pleasure of the GL. notice thereof to be given to G.L. of Engd and Prov. G. Master of Canada - Confirmed.

It is noteworthy that this was given in short form but, Wright's name was spelled out in full!

Chester Hatch was another interesting member of Leinster Lodge. According to his tombstone in Cataraqui Cemetery, Kingston, he joined when he was thirty years of age. Hatch's family grave marker is an unusual column of white metal which gives the appearance of limestone. The artistry indicates a flair for embellished workmanship. His ornate signature makes his trail easy to follow. His place of birth is not known, but he took out naturalization papers in Northumberland County in 1829. He listed his residence as Hamilton and declared himself to be a wagonmaker. (23) He was well known in Kingston as a chair maker and named as the sofa maker for Awlwrighton House, the residence of Lord Sydenham during his

short tenure as Governor-General. Chester Hatch's store was often mentioned in the press for location purposes by other advertisers of the day. He also had some prominence in good civic enterprises. Eventually he became a land agent, specializing in United Empire Loyalist claims. Hatch died in Kingston, November 20, 1883, aged 89 years.

John Beaugie and William Gori Chambers were also members of Leinster Lodge. They appear to be related by the marriage of Chambers to an Esther Beaugie on 20 June, 1849. (24) John W. Ferguson, an early member was a prominent solicitor in Kingston. In 1823, he joined the Lodge in his 67th year and served as secretary. His letter, quoted in John Ross Robinson's History of Freemasonry in Canada shows that he had been an active correspondent for Freemasons for years. As a highly successful agent of government and a lawyer he might have done a great deal of good for Leinster Lodge. Unfortunately he died 7 years later at the age of 74.

Richard Watson was another member of Leinster Lodge who illustrates the rapid Lodge intake of people with government connections and so the move of the Government away from Kingston within three years may have had much to do with the final disappearance of this Lodge. Watson joined Leinster Lodge, June 1, 1844. He came of a printing and publishing family in England and was associated with the Upper Canada Gazette. He is also listed as a member of Watson & Stanton printers, and the senior partner of the British Colonist. Watson, of course followed the movement of the Government and later settled in Toronto. Masonically he had been initiated in St. George's Lodge Toronto, May 17, 1826, and remained prominent in Masonic affairs, becoming assistant Grand Secretary. Watson's end was sudden and tragic. St. James Cathedral and the offices of the newspaper Patriot were destroyed by fire in 1849. Watson knew there was a set of valuable Greek letter type on the newspaper premises, and in an effort to save them, he was burned to death. Grand Lodge officers attended his funeral.

The life of Thomas Douglas Harrington, a member of Duke of Leinster Lodge 283 is well covered in the November 1950 issue of the Canadian Masonic Research Association bulletin. After a stint in the East India Company Navy he came to Canada, and while awaiting another ship, came inland. He liked what he saw, stayed, and eventually advanced to Assistant Receiver General in civic street and Grand Master in Masonry. He also joined St. John's Lodge where he was most effective.

This paper does not claim to be the definitive story on this mysterious Lodge of Kingston, Duke of Leinster Lodge No. 283, possibly known also as Limerick Lodge. There are many sources to be perused and many questions to be answered. Why did so many Leinster Lodge initiates turn up in other Lodges, earn honoured positions within Freemasonry without giving any credit to Leinster Lodge? This Lodge's members were active in the Masonic community but the Lodge itself is hardly recognizable. Its beginning in 1821 is clear, but its life and its end are Masonic puzzles.

References

1. Ars Quator Coronati XC 47-48
2. Ibid XVII 145
3. Ibid XXXVIII 176
4. Ibid XVI 71
5. Lepper etc., History of the Grand Lodge of Ireland II 61
6. Ibid PP 61-62
7. Ars Quator Coronati VIII 81
8. Ibid
9. Carter, George, Outlines of English History, Relfe Brothers Ltd., p 23.
10. Ars Quator Coronati VIII 79
11. Ibid XXXVIII 174-176
12. Lepper etc., History of the Grand Lodge of Ireland I 404
13. Ibid II 167
14. Ibid 15
15. Ibid 176
16. Ibid 57
17. Ibid 305
18. St. John's Lodge No. 3, Kingston, Minutes
19. Ibid
20. Taylor, John E., Freemasonry at Kingston Upper Canada 1781-1850, Canadian Masonic Research Assoc., Volume 104, Appendix III
21. Public Archives Canada RG 1 E 3 Vol. 42 pp 45-46
22. Kingston Public Library, Kingston Chronicle and Gazette July 3 to August 4, 1841 p 3, col. 5 etc.
23. Public Archives Canada RG5 B47 Vol. I
24. Reid, William D., Marriage Notices of Ontario, Hunterdon House, Lambertville, N.J. 1980 p 337.

REVIEWS

1. By R.W.Bro. Harland Seens, Member of J.B. Hall Lodge No. 145, and a member of The Heritage Lodge, No. 730.

The History of our great Masonic Order is hidden very deep in darkness and the shadows of our archives, and I am sure that we all feel very fortunate and privileged, to have someone who has the time, the courage and the fortitude to delve into the past and explore (The Irish Fact in Early Canadian Masonry). Wor. Bro. Allan Cohoe has these qualifications and has taken us back to the connection of current Lodges which originated from the Irish Registry of Dublin, namely Leinster Lodge No. 283 and/or St. Johns Lodge No. 3.

I venture to say that many of the readers of this essay might find as I have found, a little difficulty in separating the true position of St. John's Lodge versus Leinster Lodge.

However, I was particularly interested in one of the four names listed by W.Bro. Cohoe as being members of either or both of these lodges, that name being Joseph Brennan Hall.

Being a Member of J.B. Hall Lodge No. 145 Millbrook, and having reviewed some of the history of that Lodge, my source of information stated that Joseph B. Hall came from Belleville to Port Hope around 1852. He was a Past Master

of Moira Lodge No. II (No. 2 Belleville). He affiliated with Ontario Lodge No. 26 Port Hope in 1854. He was instrumental in helping to form the Grand Lodge of Canada in 1855, and it was largely due to his initiative and enthusiasm that J.B. Hall Lodge No. 145 was formed in 1861. This may or may not be the same man.

Judging from the very complete and concise sources of information that Bro. Cohoe so ably has collected, the whole period from 1802 right through to 1855 appears to have been quite stormy, it makes one wonder why two groups who were striving for virtually the same goal, would be so much at variance, it would appear that even in those days, Lodges as well as individuals were striving for their own superiority.

The rise and fall of the Lodges of Irish Registry as well as the Lodges of English Registry was rather significant, also the differences that were evident between the Duke of Leinster Lodge and the St. John's Lodge in the Kingston area.

It is very gratifying to observe that by the enthusiasm, the devotion, and the fortitude of these men, all things seemed to work together for good to build this great fraternity which we are so privileged to enjoy today.

Wor. Bro. Cohoe should be highly commended for the wealth of information that he has obtained, on this subject, for our benefit, and particularly for listing his sources of information.

I however, would suggest - that perhaps if the different events, as they were related to, had been a little more condensed and separated a little more, they might have been a little easier for the reader or the listener to follow.

2. By R.W.Bro. J. Robert Larmer, Member of J.B. Hall Lodge No. 145, and a member of The Heritage Lodge No. 730.

In researching the material for the Irish Fact in Early Canadian Masonry, it is apparent that W.Bro. Cohoe has encountered a curious mixture of truths and untruths and intermediate shades of the two. It would be interesting to know too, to what extent imagination and fabrication played in the stories recorded from the past. We commend Bro. Cohoe for his diligence and patience in assembling for our convenience this review of certain events from the past.

It is gratifying to learn that, from many possibilities, our Irish forebearers reduced them to only two. If they, in the first place, had decided that one course was the only option, nothing would have remained but to proceed on that one course. There would have been nothing left, from an Irish point of view, to discuss and interpret and to argue about.

It may be said of our Irish Brethren of yesteryear, that they were more interested in certain objectives and in their fellowman than they were in themselves. They seemed to believe if my interpretation is correct, in being good for

something, rather than in merely being good -- they did not merely pay homage to virtue. Strange, that out of all of the misunderstandings and controversies that undoubtedly took place, should come the well disciplined organization that is The Grand Lodge of Canada in the Province of Ontario.

On commending Wor. Bro. Allan J. Cohoe for his very explicit presentation of this rather difficult subject, my one word of kindly criticism would be that it would have been perhaps better told in fewer words.

3. Prepared by R.W.Bro. Edward S.P. Carson, P.D.D.G.M., London East District and a member of The Heritage Lodge No. 730.

First of all let me express my thanks and appreciation for the opportunity to review this excellent paper by Wor. Bro. Allan J. Cohoe of Kingston, Ontario. I must congratulate him on the choice of his subject and particularly his second part of the paper which examines the life of the Duke of Leinster Lodge No. 283. It is always wise to research something close to home where you have knowledge of or where you can find information from a reliable source near at hand.

Second, let me ask why was I chosen to review this particular paper. Was it my Irish heritage, of which you can readily understand, I am justly and fiercely proud? Or was it because in London Districts there are two lodges which still work in the Irish ritual? These being the only two lodges authorized to do so by the Grand Lodge of Canada in the Province of Ontario. Their history begins in 1841 and is really after or almost after the period of the Duke of Leinster Lodge No. 283 covering 1821 to 1850.

In congratulating and commending Wor. Bro. Cohoe on his paper I must admit that I really was never very good in history in school and all the dates he throws around had me confused. I am sure for those of you who heard it read for the first time would not be able to follow a chronological order but in re-reading you will find authenticity in the dates. The exception being in his seeming contradictory statements about the government withdrawing from Kingston in 1844 with members moving and the economy falling apart. "It is safe to say that these episodes affected Leinster Lodge's membership". Yet in another part of the paper (p. 10) he documents where 50 members were taken in between the 20th of February 1844 and the 15th January 1850.

A great deal more could be said about the reasons for the spread of masonry by Irish immigrants, the tracings of Irish settlements in different areas of Ontario and the consequential influx of Irish Registry Masonic Lodges which subsequently joined the Grand Lodge of Canada. I highly recommend to Wor. Bro. Cohoe and those who are interested "Historical Sketch of St. John's Lodge No. 20 G.R.C., A.F. & A.M. from its inception as 209 IR in 1841 to 1955" by Hunter Printing London Limited, 1957.

In Part I of this publication, V.Wor.Bro. M. D. Dawson states, "By the authority of the Lodge, and with a complete and unbroken record, supplied by the original minutes and early letters in my possession I will endeavour to trace the history of this Lodge from its Charter under the Grand Lodge of Ireland numbered 209, to the date it ceased to work under that Charter and took out a new Charter, No. 14, under the Grand Lodge of Canada; the important part it took in the formation of the Grand Lodge; also give such information showing how our number was changed from 14 to 20, with other incidents of interest to Masons of today that transpired during that long period of time, more especially to members of St. John's Lodge No. 20."

The opening chapter explains some of the difficulties played by time and distance in 1841. The Charter dated October 4th, 1841 was evidently in possession of Thos. Dillon of Lodge 83, D.D.G.M. living in Toronto on Jan. 11th, 1842. On Sept. 5th, 1842 a letter was sent requesting arrangements for presentation of the warrant and Installation, which was happily effected on October 2, 1842. In this present age of electronic miracles of communications it is sometimes difficult to have complete empathy with our forefathers.

Wor. Bro. Cohoe, thank you for your proding, nostalgic peek at a mini portion of the activities and even occupations of our valued members who contributed to our heritage.

IN SUMMARY

In view of the time, R.W.Bro. Bruce decided not to allow a discussion of the paper and reviews, but called on W.Bro. Cohoe to respond to the reviewers. The following are W.Bro. Cohoe's comments:

May I say immediately that I agree with all three of my reviewers - the paper was too long! Delivery in two or three parts would have been easier to take. However, my justification is that many of the men who were involved in Kingston eventually settled in other parts of Ontario where their early masonic activities are yet to be recorded. I hope this paper will spur on others to research their community records. I do not expect to do anything further on this subject!

It was indeed gratifying that Bro. Seens found one of these Masons in the person of J.B. Hall. I believe there will be other discoveries.

Bro. Carson is not more puzzled by the dates than anyone else! I too, cannot quite comprehend the surge in membership after the departure from Kingston of the government offices. However, it is a fact that John A. Macdonald, a 29 year old alderman, joined St. John's Lodge in February 1844, and later the same year he was elected to Parliament. Was it a sign of the political astuteness that motivated a batch of Leinster Lodge members to affiliate with St. John's Lodge immediately after his initiation.

Bro. Larmer made reference to the unselfish behaviour of our Irish brethren and their motivation for the common good. This is no doubt the influence of the military lodges formed in the Irish Regiments, where survival at times was very much dependent upon mutual trust.

May I express my sincere thanks to all three of my reviewers. They have been both generous and perceptive with material to which they had poor access for checking purposes. Their's was a difficult task.

At this time, R.W.Bro. Bruce thanked the Speaker and the Reviewers for an interesting paper and discussion. He was only sorry that there was not more time for informal comments and questions from the Brethren. He then returned the meeting to the Worshipful Master who also added his personal thanks which was supported by the applause of the Brethren.

R.W.Bro. Ed Drew, Chairman of the special Task Force to raise the necessary funds for the restoration project, made a brief report and announced the selection of the logo "H.O.M.E." (Heritage Ontario Masonic Endeavours). R.W.Bro. Drew then read the contents of the initial campaign letter, which every member of The Heritage Lodge will have received by the time these Proceedings are distributed.

V.W.Bro. David McNeil, Chairman of Masonic Education for Peterborough District, thanked The Heritage Lodge for bringing their Regular Meeting for the month of May to the Peterborough Masonic Temple. Speaking on behalf of all the Lodge Visitors, he said it was a unique experience, he enjoyed the meeting and was certain that everyone present had a better appreciation of the amount of research that went into the preparation of a Masonic paper.

W.Bro. Rev. Gray Rivers reminded the Brethren that he had placed a number of brochures in the anti-room describing the special trip to the Canary Islands and England for the Installation of R.W.Bro. Wallace E. McLeod as Worshipful Master of Quatuor Coronati Lodge No. 2076, London, England, November 11, 1982.

The Worshipful Master called on R.W.Bro. Earl Querengesser for a few closing remarks. Brother Querengesser congratulated W.Bro. Cohoe and the Reviewers for an interesting paper, but to obtain a more complete understanding he would have to wait until it was published in the Proceedings and then read it in a more leisurely fashion in his favourite easy chair. The paper itself was a resource paper for further research by other authors in the future.

Following a few additional announcements and the invitation of the Junior Warden to adjourn to the banquet hall for refreshments, the Lodge was closed in harmony at 5:15 p.m.

COMING EVENTS

- JULY 19-22, 1982 (Mon.-Thurs.) - The 127th Annual Communication of the Grand Lodge A.F. & A.M. of Canada in the Province of Ontario will be held at the Royal York Hotel in the City of Toronto.
- JULY 19, 9:30 a.m. - Board of General Purposes, Territories Room, R.W.Bro. Ronald E. Groshaw, D.G.M., and President of the Board, will preside.
- 2:00 p.m., Workshops for members of the Board of General Purposes.
 - 7:00 p.m., Dinner for members of the Board of General Purposes.
- JULY 20 - 9:00 a.m., Meeting, Masonic Holdings
- 9:30 a.m., Meeting, Masonic Foundation
 - 10:00 a.m., Board of General Purposes, Territories Room
 - 1:30 & 3:15 p.m., "Masonry in Action", Grand Lodge Workshop Seminars, two repeat workshops for Information on the Offices of Worshipful Master or Lodge Secretary or District Deputy Grand Master and on G.L. Committees on Benevolence, or Condition of Masonry or Library or Long Range Planning. Pre-registration required, mail to Special Events Committee, 7 West Deane Valley Rd., Islington, M9B 3K3.
 - 7:00 - 9:00 p.m., Registration in Concert Hall.
- JULY 21 - 7:00 - 8:15 a.m., Drop-in breakfast, Ballroom.
- 8:45 a.m., Opening of Grand Lodge, Canadian Room; members should be seated by 8:30 a.m.
 - 12:00 noon, H.O.M.E. Project Luncheon (Tariff \$10), Tudor Room; it is hoped that all 43 District Representatives and Committee Members will be present.
 - 1:00 - 2:00 p.m., Special Meeting immediately following the H.O.M.E. Project Luncheon, to launch the fund-raising campaign for The Heritage Lodge, Lodge Room Restoration Project (Heritage Ontario Masonic Endeavours).
 - 4:00 & 5:00 p.m., Members vote in district meeting rooms.
 - 7:00 p.m., Grand Master's Banquet in the Canadian Room. Doors open at 6:30 p.m.
- AUGUST 25, 1982 (Wednesday) - General Purpose Committee Meeting of The Heritage Lodge will be held at the home of R.W.Bro. Balfour LeGresley, 213 Riverside Dr., Toronto, at 7:30 p.m. Three Special Task Force Groups and all Standing and Appointed Committees are expected to present written reports.
- SEPTEMBER 15, 1982 (Wednesday) - Twenty-Fourth Regular Meeting of The Heritage Lodge will be held in the Preston-Hespeler Masonic Temple, Cambridge, commencing at 7:30 p.m. Annual Election of Officers unless approval is received from Grand Lodge before then for a change to the Lodge By-Laws, in which case the Annual Election will be held at the Regular Meeting in November. A paper titled "Masonry in St. Thomas 1918-1981" will be presented by V.W.Bro. G. H. Vogans.

OCTOBER 20, 1982 (Wednesday) - General Purpose Committee Meeting of The Heritage Lodge. Time and place to be announced.

NOVEMBER 17, 1982 (Wednesday) - Twenty-Fifth Regular Meeting of The Heritage Lodge will be held in the Preston-Hespeler Masonic Temple, Cambridge, commencing at 7:30 p.m. Installation of the Worshipful Master and Investiture of the Lodge Officers. This is also the customary Official Visit of the D.D.G.M. of Waterloo District.

FROM THE SECRETARY'S DESK

All Corresponding Members of Quatuor Coronati Lodge No. 2076, are advised herewith of the change of address of C. N. Batham, Secretary, Q.C. Lodge No. 2076, to the new address of 60 Great Queen St., London, WC2B5 BA, England.

The following names and addresses have been added to our Mailing List since the last published list, you are asked to bring your list up-to-date by attaching the following pages to your current mailing list publication:

- | | |
|---|--|
| <p>382. Bill Baluk, P.M.
Box 211
Colborne K0K 1S0
St. John's #17
Ontario (402)</p> | <p>388. Derrick L.F. Game, P.M.
58 Terra Cotta Dr.
Brampton L6W 1C1
Ionic #229
Toronto 1 (413)</p> |
| <p>383. Gerald Barber
R.R.#1
Foxboro K0K 2B0
Princed Edward #18
Prince Edward (403)</p> | <p>389. Gordon H. Subson, P.M.
19 Barber St.
Paris N3L 3L8
St. John's #82
Brant (414)</p> |
| <p>384. John C. Clark, M.M.
613 Westmount Ave.
Sudbury
Algonquin #536
Sudbury-Manitoulin (408)</p> | <p>390. Frank E. Guy
57 Mill St. N.
Port Hope L1A 2T3
Hope #114
Ontario (399)</p> |
| <p>385. Gordon H. Cooper, PDDGM
20 Grove Park Square
Bramalea L6S 2K3
Longbranch #632
Toronto 1 (412)</p> | <p>391. Phillip B. Harrison, P.M.
25 Belfry Dr.
Newmarket L3Y 3E9
Tuscan #99
Toronto 5 (415)</p> |
| <p>386. Gordon R. Cowie, PDDGM
R.R. #2
Caledonia N0A 1A0
Harmony #57
Hamilton B (410)</p> | <p>392. Arthur Henderson, P.G.S.
Bruce Mines P0R 1C0

Dyment #442
Algoma E. (401)</p> |
| <p>387. Walter R. Elston, M.M.
118 Hillside Ave.
Paris N3L 3L5
St. John's #82
Brant (418)</p> | <p>393. John D. Hoekzema, W.M.
R.R. #3
Georgetown L7G 4S6
St. Clair #135
Hamilton A (416)</p> |

- | | |
|---|---|
| <p>394. Phillip Howe, M.M.
#405, 82 Hillside Dr.
Milton L9T 4A1
St. Clair #135
Hamilton A (419)</p> | <p>399. Charles F. Reidl, P.M.
Box 41, 17 Oriole Cresc.
Walkerton N0G 2V0
Saugeen #197
Bruce (417)</p> |
| <p>395. John Morgan Jinks, P.M.
R.R. #2
Consecon K0K 1T0
Consecon #50
Prince Edward (404)</p> | <p>400. Wayne G. Schreiber, M.M.
439 Park St.
Kitchener N2G 1N4
Grand River #151
Waterloo (420)</p> |
| <p>396. George T. Manery
R.R. #2
Chesley N0G 1L0
Forest #393
Bruce (411)</p> | <p>401. Robert D. Shaw, M.M.
73 Claudia Crt.
Sudbury P3A 4C1
Friendship #691
Sudbury-Manitoulin (407)</p> |
| <p>397. Albert H. Paddon, P.M.
845 Riverside Dr. E.
Windsor N9A 2T4
Great Western #47
Windsor (405)</p> | <p>402. Kenneth R. Shore, PDDGM
Box 107, 135 Mead Blvd.
Espanola P0P 1C0
Espanola #527
Sudbury-Manitoulin (400)</p> |
| <p>398. Ormond E. Reid
20 Harris Cresc.
Bellville K8P 2M6
Prince Edward #18
Prince Edward (406)</p> | <p>403. Malcolm M. Turner, M.M.
5990 Chedham Cresc.
Mississauga L5N 2R9
Prince of Wales #630
Toronto 1 (409)</p> |

Also the following corrections and changes of addresses are to be made to your current mailing list bulletin:

- | | |
|---|---|
| <p>25. George Blackie
Apt. 603
89 Willow Rd.
Guelph N1H 1W7</p> | <p>121. Arthur B. Finnie</p> |
| <p>54. C.R. Burton
120 Willow St.
Paris</p> | <p>122. David Fletcher
#508, 291 Brant Ave.
N3T 5Y4</p> |
| <p>51. James M. Buchanan
12 Lowry Square
Scarborough</p> | <p>153. Norman G. Gourlie
27 Khartoum Ave.</p> |
| <p>47. Wm. H. Broomfield, PDDGM</p> | <p>169. R.E. Hargreaves
Kintore N0M 2C0</p> |
| <p>65. Marvin Campbell, W.M.</p> | <p>175. James N. Hayes
502-120 Caron Ave.
Windsor N9A 6W7</p> |
| <p>78. Wm. D. Cook
7 Gamble Dr.</p> | <p>194. John Ross Jackson, P.M.
R.R. #3
Clifford</p> |
| <p>88. Wm. H. Craig, P.M.
K0G 1E0
Harmony #370
St. Lawrence</p> | <p>200. Harvey Jones
168 Winston Blvd
Cambridge (H)</p> |
| <p>112. Henry G. Edgar
St. John's Lodge
Hamilton A</p> | <p>217. Richard A. Liebrock, P.M.
190 Harrison Ave.
Windsor N9C 3J3</p> |

- | | | | |
|------|---|------|---|
| 223. | Wm. A.H. Lowe
L2G 2B6 | 302. | Brian Rountree
Box 84
Thompson, Manitoba |
| 238. | Peter Maydon
957 Byng St.
Victoria, B.C.
V8S 5B1 | 399. | Norman R. Strutt
#510, 44 Long Bourne Dr.
M9R 2M7 |
| 266. | John G. Neu | | |

PLEASE NOTE: Donations to Project H.O.M.E. (Heritage Ontario Masonic Endeavours), the Pre-Confederation Lodge Room Restoration Project, should be made payable to Mr. F. James M. Major - In Trust, 21 Lascelles Blvd., Apt. 307, Toronto, Ontario, M4V 2B8, a temporary receipt will be mailed to you immediately and the official receipt for income tax purposes will be supplied at a later date.

The Brethren will be pleased to learn that the Special Task Force, commissioned to form a legal body, have now obtained permission to use the name "The Masonic Heritage Corporation". The customary papers have been prepared and are now being signed by the various members. We shall soon be incorporated as a legal body to enter into contract negotiations with the Metropolitan Toronto Regional Conservation Authority and proceed to finalize plans for the 'Lodge Room Restoration Project".

GRAND LODGE OFFICERS

1981 - 1982

THE MOST WORSHIPFUL THE GRAND MASTER

M.W.Bro. Howard O. Polk
892 Aaron Ave., Ottawa, K2A 3P3

THE DEPUTY GRAND MASTER

R.W.Bro. Ronald E. Groshaw
31 Princess Margaret Blvd., Islington, M9A 1Z5

THE GRAND SECRETARY

M.W.Bro. Robt., E. Davies
Drawer 217, Hamilton, L8N 3C9

DISTRICT DEPUTY GRAND MASTER, WATERLOO DISTRICT

R.W.Bro. Earl I. Querengesser
50 Forest Hill Dr., Kitchener, N2W 4G3

* * *

LODGE OFFICERS

1981 - 1982

W.M.	W.Bro. George E. Zwicker	Tyler	R.W.Bro. C.F. Grimwood
IPM.	R.W.Bro. Ronald E. Groshaw	Sec'y	V.W.Bro. Jack Pos
S.W.	R.W.Bro. Balfour LeGresley	A.Sec'y	R.W.Bro. E.V. Ralph
J.W.	R.W.Bro. David C. Bradley	Treas.	R.W.Bro. G.J. Powell
S.D.	R.W.Bro. C. Edwin Drew	D.C.	R.W.Bro. D.S. Grinton
J.D.	R.W.Bro. Robert S. Throop	Chap.	W.Bro. Rev.G. Rivers
I.G.	W.Bro. Albert A. Barker	Organist	R.W.Bro. Len R. Hertel
S.S.	R.W.Bro. Edsel C. Steen	Historian	W.Bro. Henry G. Edgar
J.S.	R.W.Bro. G. Robt. Jackson	Archivist	Bro. Glen T. Jones

CHAIRMEN, LODGE COMMITTEES

1981 - 1982

GENERAL PURPOSE - R.W.Bro. Balfour LeGresley (SW)
MEMBERSHIP & UNATTACHED MASONS - R.W.Bro. E.V. Ralph
REFRESHMENT & ENTERTAINMENT - R.W.Bro. E.C. Steen (SS)
RECEPTION - R.W.Bro. Donald S. Grinton (DC)
MASONIC INFORMATION - R.W.Bro. Frank J. Bruce
CENTRAL DATA BANK - W.Bro. F. James M. Major
LODGE LIBRARY - W.Bro. Rev. W. Gray Rivers
FINANCE & BY-LAWS - R.W.Bro. W. Ed. Wilson
LODGE PUBLICATIONS - R.W.Bro. Cliff Baxter

NOTE - Where the Lodge Office appears in brackets after the Chairman's name, this is an automatic appointment as defined in the Lodge By-Laws. The duties of all Lodge Committees are defined in Article VIII, Sect.1 to 11.